

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



RESTRICTED



CR59898780

NL W22

Christian missions :



Library  
of  
Auburn Theological  
Seminary

Auburn, New York

Deposited in library of  
Union Theol. Seminary, New York  
by Auburn Seminary Library

Date. ....

22.8.5



# CHRISTIAN MISSIONS:

## Six Discourses

DELIVERED BEFORE

THE UNIVERSITY OF DUBLIN;

BEING

THE DONNELLAN LECTURES

FOR 1861.

BY

WILLIAM PAKENHAM WALSH, A.M.,

CHAPLAIN OF SANDFORD.

~~~~~  
'ΕΛΘΕΤΟ 'Η ΒΑΣΙΛΕΙΑ ΣΟΥ.  
~~~~~

DUBLIN:

GEORGE HERBERT, 117, GRAFTON-STREET.

LONDON: HATCHARD & CO.; SEELEY, JACKSON, & CO.

—  
1862.

**DUBLIN :**  
**Printed by George Brought,**  
**6, Bachelor's-walk.**

NE  
W22

## PREFACE.

—◆—

IN preparing the following Discourses for the pulpit, my chief difficulty lay in condensing the amount and variety of information presented by my subject, into anything like reasonable space; but when I came to commit them to the press, I found it necessary to expand what I had written, by means of such copious notes as might illustrate and explain various topics which had to be treated with great brevity in the Lectures, and which, but for such additions, might lose their interest for the generality of readers.

It was represented to me by several of my clerical brethren, both within and outside the walls of the University, that the chief value of the publication would consist in its being a repository of information upon the Missionary subject, so compiled as to afford ready and reliable statistics and details, both for the instruction of the reading public, and for the use of those who might desire to advocate the claims of Missions, in the pulpit or elsewhere.

In accordance with this advice, I have endeavoured



to make this volume a work of reference on the principal topics which have been discussed, and have directed attention to the sources from which further information concerning them may be obtained. The running titles at the head of the pages, and the index at the end of the book, will, I trust, make it convenient for the use of those who choose to consult it.

It will be seen that I have purposely avoided several subjects, which, though more or less connected with that of "Christian Missions," are matters rather of controversy and speculation than of practical moment, and which, it is much to be regretted, have often distracted the attention of the Church of Christ from the great duty which lies before it. My aim has been to foster the Missionary spirit where it already exists, and to excite it where it does not; and although I have addressed myself primarily to the young and generous spirits of our Universities, and especially to the students of my own beloved Alma Mater, yet I hope that the statements and arguments which have been set before them, may not be without their interest for the Christian public.

The vastness of the subject, no less than the special design of the Lectures, prevented me from taking that notice of the Missionary exertions of other Churches and Religious Societies, which their importance and successes would deserve; but whilst directing attention chiefly to the labours of our own

Church for the evangelization of the heathen, I have not been either so narrow-minded or unchristian, as to overlook the noble efforts that have been made by other bodies of Christians for the same great object.

I cannot lay down my pen without recording my acknowledgments to the Secretaries of the different Missionary Societies, who so promptly furnished me with such information as I required, as well as to those kind friends who in other important ways lent me their valuable aid.

I feel thankful to Almighty God for having permitted me to bring the subject of Christian Missions before an auditory so important as that which heard these Lectures; and they are now sent forth to the public with the earnest prayer, that notwithstanding their many imperfections, they may in some measure contribute towards the advancement of the Redeemer's kingdom.

‘ΟΤΙ ΣΟΥ ‘ΕΣΤΙΝ

‘Η ΒΑΣΙΛΕΙΑ, ΚΑΙ ‘Η ΔΥΝΑΜΙΣ, ΚΑΙ ‘Η ΔΟΞΑ,

‘ΕΙΣ ΤΟΥΣ ‘ΑΙΩΝΑΣ,

‘ΑΜΗΝ.

SANDFORD PARSONAGE,

*May 12, 1862.*



# CONTENTS.



## LECTURE I.

|  | PAGE |
|--|------|
| The Missionary Enterprise: its Warrant, and its Object | 1    |

## LECTURE II.

|   |    |
|---|----|
| The Missionary Germ in the Old Testament, and its Expansion in<br>the New | 27 |
|---|----|

## LECTURE III.

|   |    |
|---|----|
| The Missions of the Early and Middle Ages | 58 |
|---|----|

## LECTURE IV.

|                                       |    |
|---------------------------------------|----|
| Modern Missions—Romish and Protestant | 98 |
|---------------------------------------|----|

## LECTURE V.

|                              |     |
|------------------------------|-----|
| Results of Missionary Labour | 138 |
|------------------------------|-----|

## LECTURE VI.

|                                  |     |
|----------------------------------|-----|
| Prospects and Claims of Missions | 167 |
|----------------------------------|-----|



|       |     |
|-------|-----|
| NOTES | 205 |
|-------|-----|



# LECTURE I.

## THE MISSIONARY ENTERPRISE: ITS WARRANT, AND ITS OBJECT.

---

ROMANS, i. 14-16.

*I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

IN the Donnellan Lectures of last year, your attention was directed to the Church of Christ in her pastoral character,<sup>1</sup> and to those solemn duties and responsibilities which surround her at home. There seems to be, therefore, much appropriateness in addressing you this year upon her missionary character, and with reference to the no less solemn duties and responsibilities which await her abroad.

I would enter upon the consideration with all humility, but feeling at the same time the need of

---

<sup>1</sup> "Pastoral Duties," by William Atkins, D.D., Ex-Fellow, T.C.D., being the Donnellan Lectures for 1860.

that becoming confidence which the dignity of the subject, the importance of this audience, and, above all, the promised help of the Holy Spirit, are so well calculated to inspire. My subject is Christian Missions, and it would be impossible to over-estimate its magnitude or importance. The spread of Christ's glorious Gospel over the whole world, the salvation of immortal souls through the knowledge of His great atonement, the victories of His cross over the idolatries of heathenism, the enlightenment and emancipation of the benighted slaves of ignorance and superstition in distant lands—these, with their imperative claims for sympathy and effort, with their mingled story of trial and of triumph, with their bright anticipations of sure and ultimate success, together constitute a theme which might well overwhelm us by its greatness and deter us by its solemnity.

And when one pauses for a moment to calculate the amount of influence which is concentrated in such a place as this, the motive power of mind that belongs to a seat of learning, the ardent spirit which is lodged in the young hearts of our University, the wondrous power that is inevitably and continually going forth from this place, either for the promotion or hindrance of the Redeemer's kingdom; it admonishes me of the importance that attaches to every sentiment that may fall from my lips, and to every impression which my words are calculated to produce.

But it is just at this point that the value of heavenly help comes in; and on your behalf, as well as

my own, would I invoke and expect that promised aid. It is the cause of Christ which I am to bring before you; it is the glory of God we would now endeavour with one consent to promote; and we may therefore confidently look up together for His blessing. In this spirit and in this confidence be it mine to speak, and yours, my brethren, to hear.

My object in these Lectures shall not be to dwell upon missionary details, nor to discuss those controverted points of theology and ecclesiastical discipline which have been mixed up with the subject, and which, I grieve to say, have distracted attention from the great duty connected with it. I would rather aim at giving such a general view of the whole question in its principles and history, as may help to foster the missionary spirit where it already exists, and to excite it where it does not.

With this view I propose to arrange the Lectures of this term in the following order: The first shall be given to the general consideration of the missionary enterprise; the second to a review of the missionary germ in the Old Testament, and its full expansion in the New; and the third to a sketch of the early and mediæval missions of the Christian Church. The remaining Lectures (to be delivered in Michaelmas term) shall be occupied with the *rise and progress* of modern missions, the *results* which through God's blessing they have achieved, and the *prospects and claims* which they present.

No Christian man can look out thoughtfully upon



the world without a consciousness of perplexity and pain — pain, that so large a portion of it should be involved in spiritual darkness—perplexity, that after the lapse of eighteen centuries, such countless millions should not have even heard of the one great sacrifice made on Calvary for the remission of sin. And it would be staggering to our faith, if there were any reason to conclude that the plans and efforts of the Church of God for the evangelization of the world had been in any wise thwarted by His providential dealings, or that it was in accordance with His supreme pleasure that the nations should continue in the hopeless state in which we now behold them.

That there are difficulties here, as well as in other portions of the Divine government<sup>1</sup> (difficulties, however, which are attributable to our ignorance rather than to His proceedings), cannot be denied; but whatever they may be, this at least is plain, that it is God's gracious will that the Gospel shall be published

---

<sup>1</sup> "And as it is manifest that Christianity is a scheme revealed but in part, and a scheme in which means are made use of to accomplish ends, like to that of Nature; so the credibility that it may have all along been carried on by general laws, no less than the course of Nature, has been distinctly proved. And from all this, it is beforehand credible that there might, I think probably that there would, be the like appearances of deficiencies and irregularities in Christianity as in Nature—*i. e.*, that Christianity would be liable to the like objections as the frame of Nature. And these objections are answered by these observations concerning Christianity, as the like objections against the frame of Nature are answered by the like observations concerning the frame of Nature."—"Butler's Analogy," part ii. c. 4.

throughout all nations, and that the blame of its not being so published lies at the door of His professing Church. For let us glance on the one hand at the testimony of Holy Scripture, and on the other at the evidence of facts.

From the very commencement, it was announced as God's design that the seed of the woman should bruise the serpent's head,<sup>1</sup> and that in this promised seed *all the nations* of the earth should be blessed;<sup>2</sup> and when the fulness of time was come, and "God sent forth His Son, made of a woman,"<sup>3</sup> the birth of the great Deliverer was announced as "glad tidings of great joy," which should be "unto all people;"<sup>4</sup> and the choir of angels gave the widest application to the message, as they sang, "Glory to God in the highest, and on *earth* peace, goodwill towards *men*."<sup>5</sup> And be it remembered, that the parting command of the risen Saviour did not modify this purpose of universal proclamation, but solemnly confirmed it, in that most catholic commission (uttered after the words so full of conscious majesty—"All power is given unto me in heaven and in earth"), "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."<sup>6</sup>

Moreover, when we glance at the promises and prophecies of the Word of God, how fully do they

---

<sup>1</sup> Gen. iii. 15.

<sup>3</sup> Gal. iv. 4.

<sup>5</sup> Luke, ii. 14.

<sup>2</sup> Gen. xxii. 18.

<sup>4</sup> Luke, ii. 10.

<sup>6</sup> Matt. xxviii. 18, 19.

encourage expectations for the future which corroborate these declarations of the past. "Ask of me," is the language of the Father to His well-beloved Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."<sup>1</sup> "Yea, all kings shall fall down before Him, all nations shall do Him service."<sup>2</sup> "For from the rising of the sun unto the going down of the same, my name shall be great amongst the Gentiles."<sup>3</sup> "All the ends of the earth shall see the salvation of God."<sup>4</sup>

Such is the testimony of Scripture. And here it may be observed, that whatever may be the peculiar theories of interpretation which Christians may be disposed to adopt respecting the doctrines or the prophecies of that Divine Word, they in nowise affect our duty in regard to Christian missions. On *any* theory, the intimations are still decisive, that the Gospel must be published amongst all nations; and whether we conceive ourselves warranted or not in looking for any special and extraordinary agency for its dissemination, before the end shall come, still the fact remains that it is the Gospel which is to be preached, and we (I speak of the Christian Church as a body) are to be the preachers of it. It is a miserable abuse of doctrine or of prophecy that leads to

---

<sup>1</sup> Ps. ii. 8.

<sup>2</sup> Mal. i. 11.

<sup>3</sup> Ps. lxxii. 11.

<sup>4</sup> Is. lii. 10.

remissness or neglect, where so imperative a duty is concerned.<sup>1</sup>

And now, if from Scripture we turn to the history of the Church, is it not painfully evident that with the exception of those early days of her first love, when her labours and triumphs went hand in hand, the great current of her history has run on without any such sustained and spiritual effort for the evange-

---

<sup>1</sup> "It seems to be felt by some that the progress of Missions loses that power of interesting us when we are led to believe that, after all they can do, a part of the work of evangelizing the world will remain to be done which they cannot do, and the more particularly if we are led to think that this residuary part is a very considerable part of the entire. Now it appears to me that this would be a very mistaken view of the testimony of prophecy. For at whatever stage of their progress Missionary labours are to be displaced by Divine power, they are no less a real part of the force by which the design is to be accomplished, than if they continued in operation to the end. And if they be so, surely we ought to regard them with the same feelings, whether we take one view of the interpretation of prophecy or the other. In either case, what is doing at any stage of their progress is *really a link*, and in either *but a link*, in the chain by which *the sufferings of Christ* are to be connected with *the glory that is to follow*. And if this be the case—if, in our own day, Missions be really a part of the train of causes and effects which is to issue in the utter overthrow of Satan's kingdom and the supreme exaltation of Christ—then, whether we believe that all the future parts of the train are to be of the same kind or not, we seem to have the same reason for looking at the progress of Missions with interest and hope, and for rejoicing in every measure of success which God sees fit from time to time to accord to them.

"I have thought it right to say so much to obviate this abuse of Prophecy. For abused I am sure it is, however rightly it may be interpreted, when it disposes us to think lightly of the importance of Missions, or to look with unconcern on their progress."—Bishop of Ossory's Sermon for Church Missionary Society, 1851.

lisation of the world, as could fulfil the obligations which have been left incumbent on her, or redeem her from the condemnation of having been unfaithful to her trust, and apathetic with regard to her duty?

There have been, it is true, gratifying exceptions in past ages to this coldness and neglect, and in the course of these Lectures I shall have the pleasure of calling your attention to some of them. There has been, no doubt, in our own times, a wonderful awakening to the great duty of missionary exertion, and considerable progress has been made in sending the Gospel to the heathen. But what between the corruptions that have wasted, and the contentions that have weakened her, the worldliness and want of unity amongst her members, the grievous inconsistencies observable by the heathen in the conduct of her professing sons, the Church, as she looks out upon the millions that have never heard of a Saviour, cannot free herself of blame in this matter; and least of all dare she impute it to Him who "*will have all men to be saved<sup>1</sup> and to come to the knowledge of the truth.*"<sup>2</sup> Moreover, the providential dealings of God, so far from thwarting the progress of the Gospel, have been marvellously arranged to facilitate

---

<sup>1</sup> θίλει σωθῆναι (1 Tim. ii. 4). *Omnes, etiam non credentes, vult salvare*; Bengel in loco. Μικροῦ τοῦ Θεοῦ εἰ πάντας ἀνθρώπους θίλει σωθῆναι, θίλει καὶ σὺ: εἰ δὲ θίλεις ἑαυτοῦ, τῶν γὰρ τοιούτων ἵστί τὸ εὐχισθαι, Chrys. See Alford in loco.

<sup>2</sup> 1 Tim. ii. 4.

it; and many an instance will present itself in the course of our investigation, to prove that the triumphs of the Word of life have been associated with these providences, and, so far as we can judge, could not have been gained without them; and that many a precious opportunity has been allowed to pass away unimproved, which, in all human probability, might have been converted into an occasion for spiritual success.

But while acknowledging these delinquencies on the part of the Church at large, let us not forget our *individual* responsibilities. And how grievously we have failed in recognizing them! How few, if any of us, have employed as we ought to have done, for the furtherance of this great work, the talents entrusted to our care, or displayed that amount of self-denial and self-sacrifice which it so imperatively demands.

With so much blame lying at our door, collectively and individually, let us learn to look out with emotions of becoming shame upon the realms of heathendom. Let us survey their vastness and their condition, that we may be stirred up to a sense of *their* degradation, and of *our own* duty, and then go forth as the Lord may enable us, to repair the one and to fulfil the other.

Without taking into account at present the multitudes who hold the unity of God, and still reject the true Messiah (as do the Jews), or receive a false prophet in his room (as do the Mahommedans), or yet again the multitudes who, whilst professing Chris-

tianity, are sunk in antichristian error, let us fix our attention upon the heathen world.<sup>1</sup>

There is something oppressive and appalling in the bare statement of the fact, that some five hundred millions of our fellow-creatures (five out of every nine in the human family) are sunk in all the gloom of Paganism, and involved in all the calamities, social, moral, and spiritual, which such a state entails! It is difficult to form a just idea of their numbers, but how much more so of their condition—of the obliterated affections, the perverted powers, the darkened mind, the seared conscience, the relentless heart. It is no dream of fancy that sees sad sights and hears dismal sounds in those “dark places of the earth” which “are full of the habitations of cruelty.”<sup>2</sup> Hearken! it is the wail of infanticide in China;<sup>3</sup> it is the splash of the victim in the Ganges;<sup>4</sup> it is the shriek of the living

<sup>1</sup> On the population and religions of the world, see Note A.

<sup>2</sup> Ps. lxxiv. 20.

<sup>3</sup> In Pekin alone, according to Barrow, the number of exposed infants who perish amounts (after deducting more than one-half for natural deaths) to four thousand a year. Abeel states that in some provinces not one in three is permitted to live.

<sup>4</sup> “At the word of a Brahmin the sick or infirm person is taken from his house, at any hour, placed in a ghaut, shed, or upon the bare ground on the banks of the river, there to linger, it may be, for days; and finally, but always, if possible, before life is extinct, to be submerged in the water, having the face and breast covered with mud, water poured into the mouth, and thus kept amidst the demon shouts of ‘Gunga,’ ‘Krishna,’ ‘Hurri-bole,’ by those around, until death puts an end to his misery.”—Sermon by Rev. W. Keane, Calcutta, 1848, p. 21.

A pilot of the Company’s service certified on oath, that while he was on the beach, and during the time he was in the boat going to the shore,

who are being immolated at the horrid obsequies of the dead.<sup>1</sup> Look! it is the reeking steam of the cannibal festival, the clotted gore of the human sacrifice, the very children fattened for the Moloch of idolatry!<sup>2</sup> And there are darker scenes behind, too impure and terrible for disclosure: we must drop the veil,<sup>3</sup> for "it is a shame even to speak of those things which are done of them in secret."<sup>4</sup>

And all these outrages upon humanity are sanctioned under the name, and consecrated by the rites, of what its wretched victims call *Religion*;<sup>5</sup> and no marvel such should be the case, when of sin, in the true and proper sense of the word, they can scarcely be said to have any notion—when of holiness they have *none*. The transmigration of soul expected by the Hindus (no less than the sensual paradise coveted by the Mahomedans) is in itself a melancholy evidence of their own deep consciousness of incapacity for spiritual enjoyments. The very gods whom they worship are incarnations of lust and cruelty. There is no vice which cannot claim the example of their deities, and hence "they that make them are like unto them."<sup>6</sup>

---

he saw eleven men, women, and lads destroyed by the sharks."—Par. Paper on Infan., 1818, p. 136. *India's Cries*.

<sup>1</sup> An account of the bloody rites enacted in 1860 at Dahomey, on the occasion of the king's death, will be found in Note B.

<sup>2</sup> For some account of the Meriah sacrifices, see Note C.

<sup>3</sup> For some notice of the degradation of females in heathen lands, see Note D.

<sup>4</sup> Ephes. v. 12.

<sup>5</sup> For illustrations of this, see Note E.

<sup>6</sup> Ps. cxv. 8.



Indeed it is worthy of observation, that some of the loftier minds amongst the ancient heathen saw no possible way of restoring morality, than by forbidding their disciples to cultivate religion.<sup>1</sup> Alas! what kind of religions must those be which are incompatible with morality and virtue!

How dark the picture of the heathen which is drawn in this first chapter of the Epistle to the Romans! We need not repeat it here; but let it be remembered that it was drawn when ancient civilization had reached its height, when the philosophy of the old world had grown actually supercilious in its acknowledged wisdom, and when Greek and Roman literature had become models of a style that is unapproachable to the present day. And yet we have not to go beyond the pages of those very classics, in order to corroborate in every lineament the fearful portrait which the inspired writer has here produced.

There was profound thought in the mind of the Apostle, when he wrote that "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God."<sup>2</sup> Devil-worship is the true end of idolatry. It

---

<sup>1</sup> See Note F.

<sup>2</sup> Δαίμονις θύουσιν και οὐ θεῷ (1 Cor. x. 20). As always in LXX. and N. T., when used by worshippers of the true God, DEVILS, *evil spirits*. The words are from Deut. xxxii. 17. See also Ps. xevi. 5 (Baruch, iv. 7, θύουσιν δαίμονις και οὐ θεῷ). Heathendom being under the dominion of Satan (ὁ ἀρχὸν τοῦ κόσμου τούτου), he and his angels are in fact the powers honoured and worshipped by the heathen, however little they may be aware of it."—(Alford in loco.)

has been evermore the policy of Satan to dethrone the true God from the hearts and consciences of men, and to enthrone himself instead; but it is in those pagan lands where he holds undisputed sway, and where, to use the significant language of Scripture, "*his seat is*"<sup>1</sup> that the exhibition of this policy lends startling emphasis to the Apostle's words.

Since the fearful picture was drawn by the Apostle, the heathen have grown no better. They could not have grown worse; and yet the glimmerings of light that break out here and there in their various systems of religion (especially in the older forms of it), and the vague traditions which link themselves on to Scripture facts and history, bear witness to a time when they were in contact with clearer light.<sup>2</sup> And in accordance with this view, the Apostle describes them as being given up to vile affections, because "they changed the truth of God into a lie, and worshipped and served the creature more than the Creator."<sup>3</sup> And he adds, what is peculiarly solemn—"They are without excuse, because that, when they *knew* God, they glorified Him not *as God*; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."<sup>4</sup>

Such is heathendom without the Gospel of Christ:

---

<sup>1</sup> Rev. ii. 13.

<sup>2</sup> For some remarkable traditions of the Karens, see Note G.

<sup>3</sup> Rom. i. 25.

<sup>4</sup> Rom. i. 21.

such are the teeming millions of immortal souls, made by the same hand, and of the same blood<sup>1</sup> as ourselves, capable, as well as we, of knowing God on earth, and serving Him for ever in heaven. And here they are, “without hope and without God in the world,”<sup>2</sup> dying by thousands every day<sup>3</sup> without one gleam of that blessed light which has shone in upon our darkness, to illuminate the mystery of life, and chase away the shadows of the grave. “Good God! and must those people die,” exclaimed the Apostolic Schwartz, as he surveyed the idolaters of Hindoostan; “must they all appear before the tribunal of Jesus, the Mediator and Judge?”

Happily for us, my brethren, the question which we have to determine is, not what judgment shall be passed upon those who never heard the Gospel, nor by what measure it shall be administered to them. The government of the world (as has been well observed) is the concern of Him who made it, and the adoring question of the pious patriarch is the only true philosophy that can be brought to bear upon a case like this—“Shall not the Judge of all the earth

---

<sup>1</sup> Acts, xvii. 26.

<sup>2</sup> Eph. ii. 12.

<sup>3</sup> Estimating the population of the world at nine hundred millions, and allowing thirty years to the existence of a generation, we arrive at the solemn result of sixty deaths in a minute, or one in every second of time.

do right?"<sup>1</sup> We may safely leave the administration of that solemn judgment in the hands of His unerring wisdom, assured that neither shall justice be overlooked, nor mercy forgotten, in the momentous decision.

But the method of God's administration is neither the foundation nor the measure of our duty to the heathen. It is a shallow subterfuge, when men try to justify their neglect of that duty, by the vague assertion that God is merciful; or by the stranger doctrine, that the heathen are safe without the Gospel,<sup>2</sup> and would only be involved in deeper responsibility by having it preached to them.

Whatever may be the force of such an objection coming from the lips of the infidel, it is only with peculiar inconsistency that it can be adopted by any one who calls himself a Christian. How can such a person reconcile it with any principle of revealed

---

<sup>1</sup> Gen. xviii. 25.

<sup>2</sup> "I support Missions, not because I am assured that all who die in heathenism go down to the bottomless pit, but because I am commanded to take measures for the overspreading of the world with Christianity. The future condition of those that never heard the Gospel does not, and ought not, to enter into my calculation. If I were certain that, if they lived in sin, they would be saved, that makes no difference; the command is too explicit to be evaded. I would freight a ship with Bibles and preachers, and send her on a missionary voyage, if I was certain that the heathen would all perish. . . . That is a poor obedience which is only rendered when we can discover the results; it is enough for a Christian man that the principle is clear."—Rev. H. Melville's Sermon on Ezek. iii. 5, 6.

truth, that it is *safer* for *others* not to know, and *better* for *him* not to do, what God has commanded to be known and done? Will he admit that it would have been more advantageous for our own Christian land to have been left in its original degradation? And will he assert that it was a foolish and unnecessary enthusiasm which led the first missionaries to set foot upon its shores? It were well if the objector put one question to his own conscience, and asked—"Even supposing it to be better for the *heathen* not to have *heard* the Gospel, will it be better for *me* not to have *sent* it to them? And will such a plea as I have now alleged excuse me in the violation of a plain command?"

The truth is, that such excuses are selfish and infidel at the core. They argue a want of reverence for God's commands, and a want of love for our fellow-men. They evince, moreover, a distrust of the efficacy of that mighty Gospel, which is the divinely appointed means for bringing men "from darkness to light, and from the power of Satan unto God."<sup>1</sup>

How different the spirit of the Apostle in our text—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."<sup>2</sup> He had realized in his own soul the converting and

---

<sup>1</sup> Acts, xxvi. 18.

<sup>2</sup> Rom. i. 16.

sanctifying power of that blessed truth. He had been won by its love from the fierceness of his opposition to the entire surrender of his heart to Jesus Christ of Nazareth. By reason of the mercy which he had experienced, he considered himself under the deepest obligation to make that mercy known to others—"I am debtor both to the Greeks and to the Barbarians, to the wise and to the unwise."<sup>1</sup> He had proved its virtue, too, in the cases of thousands whom it had saved and sanctified; and he had faith in its wondrous power, under the omnipotent influence of the Holy Spirit, to convert the hearts of all classes and all kinds of men, whether found amidst the barbarities of savage tribes, or the high-wrought civilization of Imperial Rome.

Let us pause and remember what this Gospel is, which is endued with such virtue, and accompanied with such blessings. It is that "faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners."<sup>2</sup> It is the wondrous story of His holy life, His atoning death, and His glorious resurrection. It is the message which tells us the amazing truth, of hearing which we should never tire, and of the proclaiming of which we should never be ashamed—that "God so loved the world, that He gave His only begotten Son, that whosoever believeth

---

<sup>1</sup> Rom. i. 14.

<sup>2</sup> 1 Tim. i. 15.

in Him should not perish, but have everlasting life."<sup>1</sup> It is the *mystery*, that "God was manifest in the flesh;"<sup>2</sup> it is the *mercy*, that "God was in Christ, reconciling the world to Himself."<sup>3</sup> Glad tidings these for a lost and ruined world, bringing pardon for man's guilt through the Saviour's blood, renewal of his nature by the Holy Spirit's power, and complete reconciliation to his once alienated, but now rejoicing Father.

This is God's remedy, and it is the only one. Nothing less, nothing beside, will regenerate mankind.<sup>4</sup> All human experiments had previously been tried, and all had failed in accomplishing this object—all remedial agency to save the sunken had been exhausted, until at last the world of iniquity laughed at philosophy, and obliged the schools to confess—"It is not in me."<sup>5</sup> And it was then and thus that the fullest demonstration was given, that "there is no prescription for the sickness of the heart but that which is written in the Redeemer's blood."<sup>6</sup> No tree of life, "whose leaves are for the healing of the nations,"<sup>7</sup> but that which is "in the midst of the Paradise of God."<sup>8</sup> "For after that, in the wisdom of God, the

<sup>1</sup> John, iii. 16.

<sup>2</sup> 1 Tim. iii. 16.

<sup>3</sup> 2 Cor. v. 19.

<sup>4</sup> "Every evil I witness," writes Dr. Buchanan, when describing the degradation of India, "and every defect, might be remedied by the Gospel."—See "Life of Pearson," ii. p. 157.

<sup>5</sup> Job, xxviii. 14.

<sup>6</sup> Robertson's Sermons, vol. i. p. 196.

<sup>7</sup> Rev. xxii. 2.

<sup>8</sup> Rev. ii. 7.

world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."<sup>1</sup>

It is well, especially in an age like this, to have our attention recalled to these fundamental truths. As in an advanced state of civilization, there is a tendency to substitute shadowy refinements for those substantial principles on which society is based, so in an age of religious inquiry there is a corresponding tendency to forget or to ignore those distinctive verities, which are the very foundations of the faith, and to adopt showy but perishable theories in their room. The Missionary field and the Missionary work are perhaps the best correctives of this dangerous mistake. There we may learn the utter inability of such refinements to sustain or to avert the stern collision of man's rebellion against God, and there we may behold the mighty majesty of "the truth as it is in Jesus,"<sup>2</sup> in sustaining the brunt and neutralizing the force of its fiercest opposition.

My brethren, the Gospel is not only the power, but it is also the *wisdom* of God; and as such it bears the

---

<sup>1</sup> 1 Cor. i. 21-24.

<sup>2</sup> Eph. iv. 21.



impress of its heavenly character, in being at once simple and profound—so *simple*, that a child may understand its saving truth; so *profound*, that all the learning, all the intellect, all the energy of application which we can bring to bear upon the study of it, will be all too small to unfold its endless perfections, and illustrate its matchless truths. The best pastors and greatest missionaries have been at once the humblest Christians, and the profoundest scholars. Henry Martyn, the Senior Wrangler of Cambridge, found employment for all his great attainments in dealing with the Brahmins of India; and yet he carried with him the spirit of a child into his Master's work. Truly what we need for the cause of God, in this our day, is, not less learning, but more reverence in the use of it.

We have seen that the salvation of man is the design of the Gospel, and we should bear in mind that it should be the grand and primary object of Christian Missions. But let not those who lay such stress upon the promotion of man's temporal prosperity forget (they cannot deny) how manifold and inestimable are the *earthly* benefits which the religion of Christ ensures.

Civilization follows so necessarily in the wake of Christianity,<sup>1</sup> that the best way to convey the bless-

---

<sup>1</sup> Archbishop Whately has shown that the existence of civilization is in itself, and independently of all historical documents, a proof that some kind of Revelation must at some time or other have been made to man,

ings of the one is to introduce the other; and the more so, because the worst vices of the heathen arise out of their religion, and are perpetuated by it.<sup>1</sup> The fascinating descriptions of the amiable dispositions and happy social state of the heathen, with which the writers of a former generation<sup>2</sup> deceived themselves, and tried to damp the ardour of Missionary enterprise, have proved, on closer inspection, miserably fallacious, and with the recent events of the Indian mutiny in men's memories, are not likely to be repeated, or if repeated, to be believed. There is a growing conviction, even amongst worldly men, that the Gospel is, after all, the most effective instrument

---

and that no nation could emerge from barbarism, without some such revelation having been previously given. (See his "Essay on the Origin of Civilization.")

<sup>1</sup> In the year 1818, the late Bishop of Madras wrote from Benares:—"In a neighbouring district (with the magistrate of which I am well acquainted), during the last year, two widows were burned on an average every month; six lepers were buried alive, or drowned, by their friends; and not less than one hundred persons destroyed themselves by drowning, in fits of passion, under the idea that their ghosts would haunt the offending party. Such being the strength of passion in them, you will not be surprised that murders are exceedingly frequent; and, what is worst of all, their religion encourages these excesses."—"Memoirs of the Right Rev. Daniel Corrie.")

<sup>2</sup> It was the favourite theory of Rousseau, that man, in a savage state, possessed advantages superior to those of civilization; and Voltaire has taken great pains to extol the heathen for their purity of religion, innocence of life, and magnanimity of character, in order, by so doing, to detract from the merits of Christianity, and enforce the conclusion, that they did not stand in need of it. See also Note H.

of civilization; and this conviction ought of *itself* to be a sufficient motive with any philosophic and benevolent mind to encourage Missionary effort.

Whilst, however, we are not indifferent to the earthly happiness of the heathen, our first and highest aim must ever be to bring them within the fold of Christ. "The greatest of all charities is that which is the parent of the rest"—namely, that which brings men under the saving and transforming power of Christian truth; the others will follow in their place. And blessed be God there is abundant evidence that the religion of the Lord Jesus *has* proved, and *is* proving itself to be the power of God in the salvation of men.

But for the present we rest the claim of Missions upon the express statement of inspiration—that the Gospel is the appointed instrument for conveying Divine blessings to the world. Once admit that Christianity is the religion of God, and that it is designed by Him for the happiness of mankind, and then it must follow as an inevitable consequence, that it is suited to the wants and capacities of men in every age, clime, and circumstance; that it is adapted to the complexity of his whole nature as a fallen but immortal being, and that it is alike our duty as men under the obligations of the moral law, and as Christian men under the higher motives and influences of the cross of Christ, to convey a knowledge of its elevating and saving truth to the whole world. I say "under the obligations of the moral law," because we maintain, that indepen-

dently of the Saviour's positive command, to "preach the Gospel to every creature,"<sup>1</sup> and anterior to it, there lies upon every man an obligation to communicate that to others which is calculated to promote their welfare. It is but the fulfilment of that primal duty which obliges us "to do unto others as we would they should do unto us," and acknowledges no other limitations than those which are imposed by our ability and opportunity of doing good.

Viewing the matter from this stand-point, we are furnished with a full reply to all those objections to spiritual efforts for those abroad, which are founded upon the importance and necessity of benevolent and spiritual exertions at home.

We do not deny the importance of such exertions (nor if you will the priority of such claims), but we do deny the right of making them a substitute for all other claims and duties, and thus narrowing down to a miserable minimum the meaning of that grand relationship—"our neighbour"—to which the great Master has given such a world-wide significance.<sup>2</sup> The man who rejects the plain command of God concerning all men, will not be likely to satisfy himself with the contraction of his benevolence; and, to be consistent, he cannot satisfy himself until he concentrates it wholly upon his own immediate circle, or his own sordid interests. To persuade ourselves through

---

<sup>1</sup> Mark, xvi. 15.

<sup>2</sup> Luke, x. 29-37.

the force of selfishness, indifference, or worldly policy, that we need take no concern about the heathen so long as they are contented with their own condition, while we know them to be not only miserable and debased, but destitute of the only means of enlightenment and salvation, too closely resembles the spirit of him who dared to ask his Maker, "Am I my brother's keeper?" and may well bring down the inculpatory reply—"The voice of thy brother's blood crieth unto me from the ground."<sup>1</sup>

But as a matter of fact, is it not notorious that it is by those whose benevolence takes the widest range, the various claims which are presented by our home charities are most generously and self-denyingly responded to? Indeed it would be a strong presumption against the whole scheme of moral and Christian duty if it were otherwise, and, it may be assumed as an undeniable proposition, that the deeper the sense of our obligations, the more extensive will be the range of our sympathies and exertions.

And this leads me to notice in the last place that highest of all motives, whether to this or any other duty—namely, the power of Christ's salvation experienced in our own souls. It is here, my brethren, that the moral duty passes into a Christian obligation, and receives a new incentive from the Saviour's last command, "Preach the Gospel to every creature." Do

---

<sup>1</sup> Gen. iv. 9, 10.

we not feel, as we listen to those lingering accents of our ascending Lord, that that which throws such emphasis and influence into them, is the love with which they are associated, the grace with which they are identified, the example with which they are connected—in a word, his own glorious mission of mercy, of which they were at once the fruit and seal?

It is just in proportion as we realize our need of that great salvation, and of the wondrous love which has made it available for ourselves, that we shall be impressed with the obligation, and animated by the desire of extending it to others. Conscious that between us and the heathen, so far as regards our state being a lost one, “there is no difference, for *all* have sinned and come short of the glory of God,”<sup>1</sup> and persuaded, that as regards the hope and method of restoration through our Lord Jesus Christ, there is just as little difference, “for there is no *other* name under heaven given among men whereby we must be saved,”<sup>2</sup> we are compelled by the sense of common ruin, and constrained by the hope of “common salvation,”<sup>3</sup> to extend to them the knowledge of that grace which has reached ourselves.

My brethren, it is an appropriate preliminary to all our interest in missionary work, to inquire solemnly whether we have embraced the Gospel for ourselves, and found that it is what our text declares it to be—

---

<sup>1</sup> Rom. iii. 22, 23.

<sup>2</sup> Acts, iv. 12.

<sup>3</sup> Jude, 3.

“The power of God unto salvation,” to them that believe. Failing in this, we are destitute of the only effectual motive to this noble work of advancing the Redeemer’s kingdom, we are involved in the condemnation of the heathen, without the palliation of their ignorance, and we are incurring the increased and increasing condemnation of “loving darkness,”<sup>1</sup> whilst we are surrounded by “such marvellous light.”<sup>2</sup>

But if through God’s mercy we “have tasted that the Lord is gracious,”<sup>3</sup> and experienced something of that Divine power which pardons sin through the death, and subdues it through the risen life of Christ, shall we not feel with the Apostle, as we look abroad upon our ruined race throughout the length and breadth of a fallen world—“I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise”? Christ’s love to me demands this responsive love to Him; the interests of His kingdom require it at my hand; the memory of His cross constrains my heart. He who died for the heathen, died for me, and therefore, O thou gracious Lord, not in word only but in deed and in effort will I pray, “Thy kingdom come; thy will be done on earth, as it is in heaven;” “for thine is the kingdom, the power and the glory, for ever and ever. AMEN.”<sup>4</sup>

---

<sup>1</sup> John, iii. 19.

<sup>3</sup> 1 Peter, ii. 3.

<sup>2</sup> 1 Peter, ii. 9.

<sup>4</sup> Matt. vi. 10, 13.

## LECTURE II.

### THE MISSIONARY GERM IN THE OLD TESTAMENT, AND ITS EXPANSION IN THE NEW.

---

EPHESIANS, iii. 5-8.

*"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."*

**T**WICE, and only twice, has true religion been universal in the world—once after the Creation, and again after the Flood. Its first corruption was so deep and universal, that nothing but the destruction of mankind sufficed for its restoration. Nor did the example of the deluge avail to preserve religion pure after its second establishment. Idolatry grew up into giant forms, which threatened once more to drive out truth and virtue from the earth.

It was at this juncture that Jehovah called Abra-



ham from amidst the idolatries of Mesopotamia, and separated the Jewish nation, to be the witnesses and conservators of His truth.

But this limitation of religion was mercifully designed for its preservation and ultimate expansion. It saved revealed truth from being swept away by the tide of apostasy, which rose a second time to overwhelm the nations, and it prepared the way for that happier time, when, in clearer light and fuller power, the Gospel, which it prefigured and presupposed, should go forth from Jerusalem to the ends of the earth.

It were a mistake to think that the purpose of God to bring the Gentiles within the pale of His Church, was unknown under the Old Testament dispensation. The announcements on the subject, from the lips of successive prophets, were many and distinct;<sup>1</sup> and Simeon, with his dying breath, gave utterance only to the life-long thoughts of his nation, when he welcomed the light that was "to lighten the Gentiles, and to be the glory of his people Israel."<sup>2</sup>

But whilst this had been revealed in other ages to the sons of men, it awaited the Pentecostal days of the New Testament to unfold its full significance. Then, for the first time, it was realized,

---

<sup>1</sup> Psalm xxii. 27; Amos, ix. 12; Micah, iv. 1, 2; Isaiah, xlix. 6; Mal. i. 11.

<sup>2</sup> Luke, ii. 42.

that the distinction between Jew and Gentile was to cease, and that the latter was to be admitted into communion with God, not as heretofore, by any compliance with the ceremonial law, but simply through acceptance of the Gospel of the Son of God. It was then that the carnal dream of Jewish supremacy gave way before a clearer revelation of the great spiritual mystery of God, which was embodied in a universal Church, having Christ, and not Jerusalem, for its centre—the limits of the world, not of Judea, for its bounds.

This is the mystery of which the Apostle speaks in our text. It is to the contrast between its faint forthshadowings under the law, and its glorious manifestation under the Gospel, that he is referring; and there is something at once touching and sublime in the deep humility and holy rapture with which he refers to his own connexion with it—"Unto me who am less than the least of all saints is this grace given, that I should preach amongst the Gentiles the unsearchable riches of Christ."<sup>1</sup>

Now it is to this missionary germ in the Old Testament, and to its expansion in the New, that I would, on the present occasion, direct your attention. The inquiry will not only evince how these earlier limitations were the foundations and securities for subsequent enlargements, but will exhibit also the noble position

---

<sup>1</sup> Eph. iii. 8.

assigned to the Jewish people, and the still nobler one to the Christian Church, for the maintenance and diffusion of God's revealed truth; and thus shall we be helped to form some proper estimate of the duty incumbent upon us as subjects of a great nation, and members of an Apostolic Church, to promote the Missionary enterprise.

In that long interval, during which the mystery of Christ was but partially unfolded, Abraham's posterity were God's chief, if not solitary, witnesses in the midst of the nations. They were in great measure to the world (before the coming of Christ) what the Christian Church has been since: and although they came miserably short of their duty, yet in God's providence they fulfilled their mission in a more eminent manner, and to a greater extent, than is generally supposed.

Whatever may have been the prejudice of the Jewish mind against the Gentiles (and it seems to have been a thing of later growth),<sup>1</sup> the Jewish religion gave no countenance to it. The heathen (with a few ex-

---

<sup>1</sup> The love that existed between Hiram, King of Tyre, and David (1 Kings, v. 1), and the brotherly covenant which was afterwards made between him and Solomon (1 Kings, v. 2-12), afford evidence that, in their day, the bitter hostility and contempt which the Jews afterwards evinced towards the Gentiles did not exist. The honourable reception given to the Queen of Sheba in Jerusalem (1 Kings, x. 1-12), goes to establish the same fact.

ceptions<sup>1</sup> which only prove the rule) were admissible to all the leading privileges of the Israelites, on the easy condition of being initiated into the Church of the one living and true God, by the same rite which admitted the Israelite himself. The two great sacraments of that Church, circumcision and the passover, had each a special provision for the benefit of Gentiles;<sup>2</sup> and if some of the conditions that bound the proselyte were rather political than religious, it arose from the theocratic nature of the Jewish economy. The Jewish religion, therefore, so far from repelling a heathen from its privileges, invited him within its fold; and we have abundant evidence that the attraction, despite the prejudice alluded to, was not without its power, and that multitudes of proselytes did flock to the worship of Jehovah at Jerusalem.<sup>3</sup>

---

<sup>1</sup> As for example, that no foreigner could be chosen king. See Deut. xvii. 15.

<sup>2</sup> "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land. . . . One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."—(Exodus, xii. 48, 49.)

<sup>3</sup> Solomon, in his prayer at the dedication of the Temple, alludes to this as a consequence of the Gentiles hearing of God's dealing with the Jews—"Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm), when he shall come and pray towards this house" (1 Kings, viii. 41, 42).

Even in his day, the number of Gentiles who were to be found

It is true that the Jew, with a solitary exception like that of Jonah or Elijah, was not sent forth, as our modern Missionaries are, amongst the surrounding nations. This, from what we know of his propensity to idolatry, would have been to paganise *him*, instead of enlightening *them*: he would have "mingled with the heathen and learned their works;" but he was lifted up, as a light upon a candlestick, to bear witness to God's essential unity and truth. "Ye are my witnesses," is the language of Jehovah in reference to this standing protest against idolatry. "Is there a God beside me? Yea, there is no God; I know not any."<sup>1</sup>

But beside and beyond all this, the Jewish nation were a light-house of hope through long ages of darkness, until the fuller mercy of the Gospel was to dawn. Their existence, history, and prophecies, gave indication that a time would come when the Missionary of a loftier faith would go forth into the highways of the heathen world, and call the nations to repentance.

---

within the confines of Judea was very considerable—"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred" (2 Chron. ii. 17).

The existence of a court of the Gentiles in the second temple (there is no trace of such a court in the first) indicates the need which existed for it, and most probably was a provision forced on the Jews by the increasing number of proselytes.

<sup>1</sup> Isaiah, xliv. 8.

Who can think of reluctant Jonah despatched beyond the bounds of Palestine, and sent to preach in the streets of Nineveh, without having his thoughts carried irresistibly forward to those better days, when Ephesus and Corinth, Athens and Rome, should re-echo to the preaching of men, who would count it their highest dignity to "preach amongst the Gentiles the unsearchable riches of Christ."<sup>1</sup>

It is well known how widely the Jews were dispersed amongst the Gentiles, sometimes by judgments, at other times by the calls of commerce, or, still later, by the pursuits of literature. A mere glance at the catalogue of countries which were represented at Jerusalem on the day of Pentecost, serves to show that some of these "devout men" were to be found in "every nation under heaven."<sup>2</sup> And such was their ritual, that it was impossible for them to exist in any nation, without attracting attention to the peculiarity of their religious belief.<sup>3</sup>

<sup>1</sup> Eph. iii. 8.

<sup>2</sup> Acts, ii. 5.

<sup>3</sup> The attendance of the Jews at the three great annual festivals in Jerusalem would of itself call the attention of the heathen to their religion; and we have some remarkable instances on record of the deference and respect with which their religious observances were treated, even by their enemies. The following one is mentioned by Josephus:—"Which things, when the Romans understood, on those days which we call *Sabbaths*, they threw nothing at the Jews, nor came to any pitched battle with them, but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next day."—*Jos. Antiq.* xiv. 4, 3.

See also Note J.

But distinct from any individual intercourse of Jewish with Gentile minds, let us observe the providential arrangements which brought the favoured people into influential contact with the nations of the earth.

One after another, as the great centres of civilization rose up to power, the priest-nation of the world, with its grand and distinctive treasure of revealed truth, was placed in connexion with them.

Does Egypt become the cradle of arts and sciences? Israel is sent down thither, under circumstances that attract the attention of the Court and kingdom, and after a lengthened sojourn, and a miraculous departure, they leave behind them signal judgment "against all the gods of Egypt,"<sup>1</sup> and memorable testimony to the supremacy of Jehovah.

Does Babylon become "the lady of kingdoms"?<sup>2</sup> Then Judah goes into captivity for seventy years, not only to be cured of her own idolatrous tendencies, but to bear such heroic witness to the true God, amidst dens of lions and furnaces of fire, that Nebuchadnezzar himself exclaims—"Of a truth it is, that *your* God is a God of gods, and a Lord of kings;"<sup>3</sup> and on the statute-book of his realm records his conviction, that "there is no *other* god that can deliver after this sort."<sup>4</sup>

---

<sup>1</sup> Exodus, xii. 12.

<sup>2</sup> Isaiah, xlvii. 5.

<sup>3</sup> Dan. ii. 47.

<sup>4</sup> Daniel, iii. 29.

Do Persia and Media acquire might and majesty? Then Palestine and her people are made familiar to their kings. Artaxerxes has Nehemiah for his cup-bearer;<sup>1</sup> Darius has Daniel for his prime minister;<sup>2</sup> and Cyrus himself rebuilds the Temple of Jerusalem.<sup>3</sup>

Greece is in the ascendant, for Alexander has subdued the world; but the conqueror must ride to the very gates of Zion, and there be made acquainted with those prophecies which, whilst they foretold his triumph, established the omniscience of the Lord God of Israel:<sup>4</sup> and when Alexander's kingdom is divided, how remarkable is the providence which induces his successors in Egypt to translate the sacred oracles of the Jews into the most widespread language of the earth.

Rome assumes the sceptre of universal empire, and Judea becomes a Roman province. How signal the arrangement that brings Cæsar and Pompey to Jerusalem, and how expressive of the solemn impression left by the Jewish religion upon the heathen, when those generals (like their Grecian predecessor) are found manifesting a deep reverence for the Temple and its ministers!<sup>5</sup> How worthy of our notice, too, that the last great power of the old world should form unconsciously the link between the Judaism of former and

---

<sup>1</sup> Neh. i. 11.

<sup>2</sup> Dan. vi. 2.

<sup>3</sup> Ezra, i. 1, 2.

<sup>4</sup> On Alexander's conduct at Jerusalem, see Note I.

<sup>5</sup> See account of this in Note J.



the Christianity of later times ! It is a decree of Augustus that brings the Jewish virgin to Bethlehem,<sup>1</sup> and it is a mandate from the Roman Governor that consigns Jesus of Nazareth to death.<sup>2</sup>

Thus we perceive how extensive and important was the mission of the Jewish race. They were to the world what the Baptist was to Judea—"The voice of one crying in the wilderness—Prepare ye the way of the Lord."<sup>3</sup> So far from deriving their theism from other nations (as some modern rationalists would have us to imagine), they imputed or kept alive whatever true theism the other nations possessed. Up to the measure of their fidelity, and through God's mercy far beyond it, they were thus a blessing to mankind, and prepared the way for that very Gospel, which they themselves so blindly rejected.

Well had it been for themselves, and well too for the world, had they more faithfully fulfilled their noble mission. Then might have been realised in some measure the beautiful ideal sketched by Bishop Butler, of a perfectly virtuous kingdom, which would have a general influence "over the face of the whole earth, by way of example particularly, and the reverence that would be paid to it." "It would plainly," he says, "be superior to all others, and the world must gradually come under its empire,

---

<sup>1</sup> Luke, ii. 1-4.

<sup>2</sup> Mark, xv. 15.

<sup>3</sup> Matt. iii. 3.

not by means of lawless violence, but partly by what must be allowed to be just conquest, and partly by other kingdoms submitting themselves voluntarily to it throughout a course of ages, and claiming its protection one after another in successive exigencies. The head of it," he adds, "would be an universal monarch in another sense than any mortal yet has been, and the eastern style would be literally applicable to him, that all people, nations, and languages should serve him."<sup>1</sup>

Had the Jews been faithful to their trust, then might this ideal have been in some measure realised, or such another as Bishop Heber has drawn with special reference to the case before us:—

"Then had the tribes of all the world  
Gone up thy pomp to see,  
And glory dwelt within thy gates,  
And all thy sons been free."

But whatever influence this mission exercised in earlier days, it had lost its power for good at the time of our Lord's appearing. God's truth had been corrupted and made void by the traditions of men;<sup>2</sup> a selfish exclusiveness had frozen up all the currents of charity; and the inner life of religion had been replaced by the routine of a dead, and therefore deadening formalism.

---

<sup>1</sup> Anal. part i. c. 3.

<sup>2</sup> Matt. xv. 6.

And it is worth observing (for we shall find a remarkable parallel in the history of modern missions)<sup>1</sup> that just at the time when truth and piety had sunk to the lowest depth, the zeal for making converts rose to its greatest height. There was missionary zeal, but without the missionary spirit. It glared forth in painful contrast with the gentle love and purity that characterized the labours of our Lord and His Apostles. With *these* the aim was ever to save souls from perishing, to win men back to God and goodness, to guide them onward and upward in the way of life; with *those* it was to make a show of earnestness, and to add to their own religious or political importance—in a word, to gain adherents to a party, rather than converts to the truth, to swell a sect rather than to save a soul. The character and result of such a policy are described in the withering words of Him who knew their hearts: "Woe unto you, Scribes and Pharisees, hypocrites; ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves."<sup>2</sup>

It was time for God's testimony to be transferred to other hands. The Messiah came, and, with two significant exceptions,<sup>3</sup> confined His ministry "to the

---

<sup>1</sup> See Lect. IV.

<sup>2</sup> Matt. xxiii. 15.

<sup>3</sup> It is to be observed that in each of these cases the faith was pre-eminent. To the Syro-Phœnician woman Jesus said, "O woman, great is thy faith."—Matt. xv. 28. Of the centurion he declared, "I have not found so great faith, no, not in Israel."—Matt. viii. 10.

lost sheep of the house of Israel.<sup>1</sup> The advent of the Gentiles into the Church of Christ seems, however, to have been foreshadowed very distinctly, when certain Greeks came to Philip, saying, "Sir, we would see Jesus,"<sup>2</sup> and to have been fully recognized by the Lord on that memorable occasion. But limitation here, as in other cases, was a preparation for expansion. Before the Saviour could give his message of mercy to the world, he had to disentangle truth from the errors in which it had been involved. He had to break down the barriers which concealed from men's hearts the Gospel which had before been preached to Abraham,<sup>3</sup> and He had to accomplish that mission of reconciliation upon which His Father had sent Him to the world.

The teaching of His life, by revealing a common ruin, prepared men for the consideration of a common remedy; and the sacrifice of His death, by fulfilling every type and making full atonement for sin, exhibited the remedy required. Henceforth limitation was impossible—the period for Jewish exclusiveness and Gentile alienation was at an end. Christ had "made both one," and had "broken down the middle wall of partition between them; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself, of twain, one new man, so making peace; and that he

---

<sup>1</sup> Matt. xv. 24.

<sup>2</sup> John, xii. 21.

<sup>3</sup> Gal. iii. 8.

might reconcile both unto God in one body by the cross, having slain the enmity thereby."<sup>1</sup>

Having thus accomplished the work of redemption, and purchased to Himself the pre-eminence over all things for His Church, He gave her that charter of incorporation by which the grand design of her institution was declared, and the nature and extent of her missionary labours assigned. Forth into the world the heralds of salvation were to go, and to its remotest bounds were to carry the ministry of reconciliation. This was the primary and distinctive feature of their high commission. They were no longer to be stationary and attractive as the Jew had been, but missionary and aggressive. Indeed the words PROSELYTE and APOSTLE may be taken as the key-notes of the two dispensations.<sup>2</sup> In the one the *convert came into* the Church—in the other the *missionary was sent out* to seek for him, and with the faithful discharge of this latter duty the promise of their Master's presence and blessing was intimately associated—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,

<sup>1</sup> Eph. ii. 14, 15.

<sup>2</sup> Πρυσήλυτοι οἱ ἐξ ἑθνῶν προσεληλυθότες καὶ κατὰ τοὺς θεοὺς πολι-  
τιούμενοι νόμοις.—Suidas in voc.

Ἀπόστολος properly denotes ἀπισταλμινος, one sent forth by another on some important business.—See Herod. i. 21. In N. T. almost always used to denote persons employed to convey the message of salvation from God to man, and especially the twelve Apostles.—Bloomfield on Matt. x. 2.

teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of the world."<sup>1</sup> Thus was the Christian Church constituted the evangelist of the world! And let it be borne in mind, that whilst the special and peculiar duties of the Christian ministry are clearly provided for in the New Testament, the whole Church of Christ — "the blessed company of all faithful people,"<sup>2</sup> are included in the spirit of that command, and "every member of the same in his vocation and ministry"<sup>3</sup> is bound to contribute his own personal co-operation, in some way or other, to the extension of Christ's glorious kingdom.

Then came the day of Pentecost with its quickening and qualifying power, when the Holy Ghost descended on the Apostles, "to teach them and to lead them to all truth, giving them both the gift of divers languages and also boldness, with fervent zeal constantly to preach the Gospel unto all nations;"<sup>4</sup> and with the Gospel of mercy on her lips, and that baptism of the Spirit on her brow, the infant Church went forth in the Saviour's name, and testified to all people "redemption through His blood, even the forgiveness of sins."<sup>5</sup> "The celestial fire," says a late writer, "had touched the hearts of men, and their

---

<sup>1</sup> Matt. xxviii. 19-20.

<sup>2</sup> Collect for Good Friday.

<sup>3</sup> Post-Communion Service.

<sup>4</sup> Preface for Whitsunday.

<sup>5</sup> Eph. i. 7.

hearts flamed, and it caught, and spread, and would not stop; on they went, that glorious band of brothers, in their strange enterprise; over oceans and through forests, penetrating into the dungeon and to the throne, carrying with them no weapons of carnal warfare or appliances of human wisdom, but depending on the truth of their heavenly message and the promise of their ascended Lord."<sup>1</sup>

It is a signal proof of the superhuman origin of Christianity, that it sprang up amongst Jews, and that its first great Missionaries were Jews—its chief Missionary one of the strictest sect—a *Pharisee*! From amongst the most exclusive and intolerant people on the face of the earth went forth the most comprehensive and charitable religion that the world has ever seen! What but a Divine power could have broken down (and that so speedily) those barriers of bigotry which centuries of religious supremacy had built up around the Jewish mind?

You know with what determined obstinacy the long-favoured nation rebelled against the purpose of their God; they would insist on exclusiveness when the Lord had proclaimed glad tidings unto all people.<sup>2</sup> This formed the chief element in their rejection of the Christ; it became the source of their bitterest opposition to His Gospel; and it was this which led to

---

<sup>1</sup> Robertson's Sermon on John, xiii. 34.

<sup>2</sup> Luke, ii. 10.

their overthrow and ruin. St. Paul mentions it as the climax of their rebellion—"They both killed the Lord Jesus and their own prophets, and have persecuted us, and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they should be saved, to fill up their sins alway, for the wrath is come upon them to the uttermost."<sup>1</sup>

But the hearts of our Lord's disciples had been undergoing the process of a spiritual enlargement. First the world-wide love of their Master had begun insensibly to dissolve their prejudices; then the humiliation of His cross had tended to abate their pride; then the enlightenment of the Spirit had dissipated their selfishness; then the vision of Peter and the outpouring of the Holy Ghost upon Cornelius had given warrant to the fulness of their spiritual sympathies; till at last the whole Church, bursting the fetters of deep-seated prejudice by the force of a heaven-taught charity, hailed the conversion of the Gentiles with a holy exultation, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."<sup>2</sup> And when the smouldering embers of partially extinguished bigotry began once more to kindle, the Apostles of Christ, with large hearts and spiritual minds, trampled out the last spark of exclusiveness beneath the feet of their Christian liberty.<sup>3</sup>

The newly constituted Church entered upon the

---

<sup>1</sup> 1 Thes. ii. 15, 16.

<sup>2</sup> Acts, xi. 18.

<sup>3</sup> Acts, xv. 13-29.



discharge of her mission immediately after the day of Pentecost, but the steps whereby it was made to reach the Gentiles were gradual and providentially arranged. In His parting instructions, their Master had informed them that they were to be witnesses to Him "in Jerusalem, and in Judea, and in Samaria, and unto the ends of the earth."<sup>1</sup>

The Acts of the Apostles, which is the first missionary record of the Church, shews how exactly the progress of expansion followed the order here laid down. Three thousand converts on the day of Pentecost attest that the first step had been taken. The persecution that arose about Stephen scattered the converts, and accomplished the second. The preaching of Philip (itself another result of that persecution) brought about the conversion of the Samaritans, who, forming, as they did by their history and religion, a link between the Jews and Gentiles, furnished by their admission to the Church the point of transition from the past exclusiveness to the future catholicity of truth.

The last step is presented to us by the baptism of Cornelius, and still more fully by the events recorded in the eleventh chapter of Acts as having occurred at Antioch; which events appear to have happened, if not before, at least independently of the reception of the Gentiles at Cesarea:—"Now they

---

<sup>1</sup> Acts, i. 8.

which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only; and some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord."<sup>1</sup> It seems scarcely to admit of a doubt that the Greeks mentioned in this passage were Gentiles who had not been circumcised, and therefore distinct from those proselytes who had been already admitted into the Christian Church.<sup>2</sup> This will account for the fact that St. Paul, who (as was well known to Barnabas) had been at the time of his conversion<sup>3</sup> constituted "the Apostle of the Gentiles,"<sup>4</sup> was immediately brought from Tarsus by the latter,<sup>5</sup> as being the most suitable person to act in this new

<sup>1</sup> Acts, xi. 19, 21.

<sup>2</sup> The reading in the text should be "Ελληνες, not as in the textus receptus, "Ελληνιστας, which latter reading was probably adopted from the mistaken view that the baptism of Cornelius must have preceded the conversion of any other Gentiles. "Nothing, to my mind," says Alford, "can be plainer, from what follows respecting Barnabas, than that these "Ελληνες were *Gentiles*, uncircumcised; and that their conversion took place *before any tidings had reached Jerusalem of the Divine sanction given in the case of Cornelius.*"—Alford in loco.

<sup>3</sup> Acts, ix. 15; and xxvi. 17.

<sup>4</sup> Rom. xi. 13.

<sup>5</sup> Acts, xi. 26.

crisis of the Church's history.<sup>1</sup> Thus Antioch, the great capital of Syria, "the extreme outpost of genius and civilization, and which in its whole aspect pointed to the west,"<sup>2</sup> was the appropriate place where the last barriers between Judaism and Christianity gave way.

And this view of the case gives peculiar connexion and significance to two facts which are specially recorded about Antioch—the one, that it was here the disciples were first called Christians;<sup>3</sup> and the other, that it was from this place the first express mission to the Gentiles was undertaken.<sup>4</sup> The new appellation, by whomsoever bestowed, was a mark of the new development which the Church had received, and that it was no longer to be regarded (as it was at first both by Jews and Gentiles) as a phase of Judaism. The Mission upon which St. Paul and Barnabas were dispatched from this place, and which resulted in the conversion of so many Gentiles, was in itself a testimony that the glory of the Church consisted in

---

<sup>1</sup> Baumgarten has called attention to the fact that it was Hellenistic Jews, "men of Cyprus and Cyrene" (Acts, xi. 20), allied to the heathen by language, and education, and residence, that were the first converters of the Gentiles; and observes, that when tidings of this conversion reached the Church in Jerusalem, it was not an apostolical missionary, but "Barnabas the Grecian, a native of Cyprus," who was delegated to visit them, as being most closely connected with those who had effected the conversion of the Gentiles in Antioch.—Apostolical History, ii. 19.

<sup>2</sup> Baumgarten's Apostolical History, ii. 19.

<sup>3</sup> Acts, xi. 26.

<sup>4</sup> Acts, xiii. 2-4.

its diffusiveness. It is a telling and instructive fact, that the first Mission to the heathen was sent forth by those who first bore the name of "Christians."

From this point onward, the Acts of the Apostles becomes the record of St. Paul's life and labours, presenting us with a model for all missionary exertion, and the secret of all missionary success. How wonderful the record of his travels and evangelistic triumphs! "From Jerusalem and round about unto Illyricum" he "fully preached the Gospel of Christ."<sup>1</sup> Seizing on the great centres of influence and population—Corinth, Ephesus, Athens, Rome—he made the world ring with the story of the Redeemer's death and resurrection. "In afflictions, in necessities, in distresses;" amid "stripes, imprisonments, and tumults;" "in perils in the city, in perils in the wilderness, in perils in the sea,"<sup>2</sup> with a faith which no reverses could shake, with a courage which no enemy could daunt, with a love which no sufferings could abate, this Missionary of the cross pursued his grand career. His heart on fire with the love of Christ, and his tongue made powerful by the Spirit of God, he went forth without human help against all the power, superstition, and infidelity of the ancient world. Learned in the philosophy, and skilled in the dialectics of the day, still he determined not to know anything amongst men "save Jesus Christ and Him

---

<sup>1</sup> Rom. xv. 9.

<sup>2</sup> 2 Cor. xi. 26.

crucified."<sup>1</sup> With his countrymen he reasoned out of the Scriptures, "opening and alleging that Christ must needs have suffered and risen again from the dead."<sup>2</sup> Amongst the heathen he appealed against idolatry, to their reason, to their poets, and even to that conscious ignorance which admitted that their devotions were directed to an "unknown god."<sup>3</sup> To all, and in every place, in the synagogue of the Jew, in the school of the sophist, in the hut of the barbarian, before the judgment-seat of kings, he "ceased not to teach and to preach Jesus Christ."

And we have inspired testimony as to the result. At Ephesus, necromancy abjured its art;<sup>4</sup> at Corinth, impurity deserted its shrine;<sup>5</sup> at Rome, the palace of the Cæsars gave hostages to the truth;<sup>6</sup> so that neither the language nor the gratitude of the Apostle are exaggerated when he exclaims—"Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."<sup>7</sup>

And in this success his fellow-Apostles and brother-missionaries fully shared. Called from their fishing-boats to be fishers of men, destitute of human wisdom and earthly influence, and with all the power of an astute philosophy and a gigantic paganism opposed

---

<sup>1</sup> 1 Cor. ii. 2.

<sup>2</sup> Acts, xvii. 3.

<sup>3</sup> Acts, xvii. 23.

<sup>4</sup> Acts, xix. 19.

<sup>5</sup> 1 Cor. vi. 11.

<sup>6</sup> Phil. iv. 22.

<sup>7</sup> 2 Cor. ii. 14.

to them, these men, commissioned and qualified from on high, soon filled the world with their doctrine, and gathered a Church for Christ in every part of the Roman world. Few authentic records of their journeyings have come down to us; but they left substantial witness to their labours in the souls which they won, and the Churches which they planted in distant lands. The same Scripture which gives the brief summary of their extensive labours, imparts to us also the secret of their marvellous success—"They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."<sup>1</sup>

We have not proceeded thus far without arriving at some important inferences.

1. The gradual development of God's purposes, and the expansion which, as we have seen, was secured by the first limitations of truth, may well rebuke our impatience as to missionary success. In our anxiety to witness great and immediate results we not only forget the disproportion between our expectations and our efforts, but lose sight of the fact, that inasmuch as God employs moral agents in His government, time is a necessary element in His proceedings.<sup>2</sup> What we complain of as delays, are doubtless, in His wisdom,

---

<sup>1</sup> Mark, xvi. 20.

<sup>2</sup> "However, this much is manifest, that the whole natural world, and government of it, is a scheme, or system; not a fixed, but a progressive one: a scheme in which the operations of various means takes up a great

only steps of progress; and what we fret at as limitations, are frequently the conditions and securities for enlargement.

2. Moreover, we are most imperfect judges of what constitutes success. We are apt to conceive that nothing short of some signal triumph of the Gospel deserves that name. And yet patience is success; preparation is success; the very commotions generated in the world by its contact with the truth are elements of success. The violent upheaving of volcanic ranges in the sea-bed, and the slow formation upon them of the coral reef by the tiny insect, although effected beyond the range of our observation, are the lasting foundations on which the palm-fringed isles have risen and blossomed into beauty. And it is thus that the social disorganizations of our world (its wars, its slavery, its sins)

---

length of time, before the ends they tend to can be attained. The change of seasons, the ripening of the fruits of the earth, the very history of a flower, is an instance of this; and so is human life. . . . Men are impatient, and for precipitating things; but the Author of nature appears deliberate throughout his operations; accomplishing his natural ends by slow successive steps. And there is a plan of things beforehand laid out, which from the nature of it, requires various systems of means, as well as length of time, in order to the carrying on its several parts into execution. Thus, in the daily course of natural providence, God operates in the very same manner as in the dispensation of Christianity; making one thing subservient to another: this to somewhat farther; and so on, through a progressive series of means, which extend, both backward and forward, beyond our utmost view. Of this manner of operation, everything we see in the course of nature is as much an instance, as any part of the Christian dispensation."—Butler's Analogy, Part II. chap. 4, last section.

have furnished occasions for those patient missionary labours which, though carried on in feebleness and obscurity, shall at last, in God's good time, and according to His gracious promise, be crowned with results glorious and permanent.

And now, having traced the missionary germ in the Old Testament, and its expansion in the New, and seen the relative positions assigned to the Jewish and Christian Churches in the enlightenment of the world, let us conclude with some practical reflections on our own position and duty.

It will be readily admitted that there never was a nation, since the days of Israel, so highly favoured as our own. We stand in somewhat the same moral attitude to the world as they did; nay, our geographical position itself affords a parallel. Palestine stood at the junction of three continents, and thus came in contact with their various populations. Our island home, placed as it is between the two hemispheres, and connected by its maritime and commercial pre-eminence with every region of the earth, is, both by its situation and means of intercourse, the most fitting place to be the Mission centre of the world.

But the blessings which God has graciously bestowed on us make the case still stronger. There is entrusted to Great Britain an empire on which the sun never sets, and covering five millions square miles of the earth's surface. Two hundred million of heathens and Mahommedans are absolutely subject to her colonial sway, and must inevitably be injured, if



they are not benefitted by our influence.<sup>1</sup> Nor should it be forgotten how many of them have strong titles to our benevolence on the score of past injustice, whilst all of them possess powerful claims on our compassion. Then look at Britain's enormous wealth, a vast proportion of it derived from those very heathen. Think, too, of the intellectual might and moral energy with which the Creator has endowed our race. Above all, remember that we owe our grandeur and our greatness to the Gospel of Christ,<sup>2</sup> and then say, if

<sup>1</sup> "I see the hand of God raising up the British Empire in India, and committing to it a sway over a hundred millions of our fellow-creatures, for whom Christ died; and so considered, it appears to me an operation of His Providence as wonderful as any that ever marked the history of man upon the earth. And then I ask you, and I ask myself, wherefore did God give us that Empire? Could it be for any other purpose, but that, through our instrumentality, that Gospel which is for the healing of the nations, should be made known to every tribe, and people, and district of that vast and populous continent?" — Bishop of Oxford's Speech, at Meeting for S. P. G., 1846.

<sup>2</sup> The following extract is from an answer returned by the Queen of England in May, 1849, to the chiefs of Abbeokuta, in reply to a letter received from them through the Church Missionary Society:—

"The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon this subject of commerce. But commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the true God and Jesus Christ.

"The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the Missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it. In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages, one the Arabic, the other, the English."—"Sunrise within the Tropics," p. 161.

these together do not imply a responsibility such as attaches to no other kingdom of the earth?

And yet it is only of late that we have begun really to awake to the importance of our missionary position amongst the nations! How shall we answer for it, if we prove unfaithful to such a solemn trust? Other nations enjoyed the opportunity of advancing the cause of Christ in the world; they neglected it, and were despoiled of power: and shall *we* escape?

It is but a few years ago that we felt our eastern empire slipping from our grasp. It was all but gone. We were startled into a sense of our responsibility and guilt. The mutiny subsided; so did our convictions: and alas! how little have we done for India since, and how soon (as a nation) have we returned to our old dream of a neutrality which is alike impolitic and impracticable!<sup>1</sup>

We do not ask that our nation, in its official capacity, should undertake the work of Missions. We believe that such a course would be detrimental to the spread of true religion; but, if we consult our duty, and value our prosperity, then we must nationally avow our Christianity before the heathen, and instead of placing impediments in the way of their inquiries concerning it, afford them all proper facilities for pursuing them. In a word, we must be true to our God, and faithful to the trust which He has committed to us;

---

On the policy of Neutrality, see Note K.

for the nation and kingdom that will not serve Him shall perish.<sup>1</sup>

But if as a nation, how much more then as a Church, are we bound to advance the Redeemer's kingdom ! With our Scriptural doctrine and Apostolic order ; with our open Bible, and our matchless liturgy ; with all those priceless heritages which have been secured to us by martyrs and reformers, and which have made us the most favoured portion of Christ's Church on earth ; above all, with our high commission as witnesses for His truth, and heralds of His salvation, how deep shall be our condemnation if a Laodicean or self-indulgent spirit keep us back from our highest and holiest duty !

Our security as a Church depends, if possible, more expressly than as a nation, on our fidelity to Christ. We cannot expect His continual presence except in faithful obedience to His great commission. He has given us the light of His Gospel in order that we may hold it forth in the midst of a perishing world. Let us beware lest we allow it to flicker from want of zeal, or from lack of love. Let us take heed lest by hiding it under a bushel we provoke Him to remove our candlestick out of its place.

My brethren, the amount of devotedness in any Church or nation is made up of the individual devotedness of its members ; and therefore the appeal

---

<sup>1</sup> Is. lx. 12.

comes home to each of us, to do all that lies within our power by word, by influence, by example, by personal consecration, to make our nation a praise, and our Church a blessing in the earth.

My young friends especially, suffer me to remind you that in a very short time each one of you in his respective sphere and profession will be a representative of the character and religion of this great nation. Most of you will occupy that important position in the midst of professing Christians at home, and your influence upon them for good or evil, however unconsciously exerted, will be incalculably great. Some of you, in all probability, will occupy it in the presence of the heathen, if not as Missionaries, at least in the civil and military services of your country. How tremendously important the impression which you must inevitably make upon those amongst whom you move. They will form their judgment of our Church and kingdom from your observed principles and conduct; and, what is of infinitely greater consequence, they will be attracted to, or repelled from, a consideration of the religion of Christ, by what they see in you as professors of it. Remember, that if the exalted honour of being a Christian Missionary does not fall to your lot, you may serve the missionary cause without being personally engaged in it, and perhaps in some cases more so than if you were.<sup>1</sup> It may be

---

<sup>1</sup> "And so in like manner it not unfrequently happens that scarcely more good is done to the souls and bodies of men, by those who make

your privilege to strengthen some Missionary's hands, or your lot may be cast where no Missionary's voice has ever been lifted up for God; and there you may be a witness for His truth, if not by your words, at least by your life; for, to use the language of Chrysostom—"Words are not needed if our lives shine forth. There is no need of teachers if we exhibit our works. No one would be a heathen if we were Christians as we ought to be."<sup>1</sup> In any case it will be your duty and your privilege to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."<sup>2</sup>

Finally, brethren, in order that we may give light, let us receive light; let our hearts be richly imbued with the love of Christ; let us accept Him fully as our Saviour, and yield ourselves wholly to His blessed service. Let us seek to be more thoroughly baptized into His Spirit, and animated by His example; and

it their express business to do good, than by those whose influence is indirect, who act merely by example, or by the display of their character, elicited in the ordinary intercourse of life. I should be sorry then if those of you who intend to enter on some of the secular professions, considered that the work, before you was one whit less God's work, than if it had been your intention to be clergymen. Depend upon it, if you are not unwilling to work for Him, He will find ways of making use of you."—From Sermon by Rev. George Salmon, D.D., on "The Close of a College Year."

<sup>1</sup> Οὐκ ἴδει λόγων, αἱ τοσοῦτον ἡμῶν ὁ βίος ἔλαμπεν. Οὐκ ἴδει διδασκάλων, εἰ ἔργα ἐπιδεικνυμένα. οὐδεὶς ἂν ἦν Ἕλληνας, εἰ ἡμεῖς ὥσπερ Χριστιανοὶ, ὡς δεῖ.—Chryst. in 1 Tim. 10, § 3.

<sup>2</sup> Matt. v. 16.

wherever our lot is cast, let us prove to the world that His cause is dearer to us than our own ease, honour, or emolument; and thus shall the Psalmist's prayer find its two-fold answer in the increase of spiritual life at home, and the consequent extension of Divine truth abroad—"God be merciful unto *us*, and bless *us*, and shew *us* the light of His countenance, and be merciful unto *us*. That Thy way may be known upon *earth*, Thy saving health amongst *all nations*."<sup>1</sup>

---

<sup>1</sup> Psalm, lxvii. 1, 2.

---

## LECTURE III.

### THE MISSIONS OF THE EARLY AND MIDDLE AGES.

---

3 JOHN, 5-8.

*Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ; which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well : because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth.*

IT seems plain that the individuals to whom St. John here refers, as having received help and hospitality from Gaius, were some of those early missionaries, whose labours and successes we noticed in the close of our last Lecture. It was not probable that the heathen, amongst whom they went to preach the Gospel, would defray the expenses of their mission, and they were thrown for support upon the Churches that sent them forth, and upon the kindly aid of such Christians as they met in their journeys.

Gaius, who lived in one of the highways of travel, had earned the reputation of being the "host of the

whole Church;”<sup>1</sup> and the Apostle, in commending his Christian hospitality, lays down two great principles which apply to missionary work in our day, no less than in his—the first relates to the motive which led these missionaries into the field; the other, to those which induced Gaius, and according to St. John’s teaching, should induce all the followers of Christ to receive and assist them.

The way in which the first of these principles presents itself is very remarkable—“For *his* name’s sake they went forth.” For whose name’s sake? Surely we cannot hesitate to answer; it was for the sake of the Lord and Saviour Jesus Christ; and yet that Saviour’s name does not appear in any form from the beginning to the end of this Epistle. True, my brethren, but it was too near the heart of the inspired writer and of his correspondent to need a mention. The faintest allusion would call up the blessed memory of Him who loved them, and had given Himself for them; and as it was for this dear Master’s sake the missionaries of the cross “went forth amongst the Gentiles,” they were welcome to the hearts and homes of His servants wherever they were found.

And then, beside this common bond to Christ, there was another which linked them to His truth, and formed a second reason for the help and sympathy which these messengers of salvation should obtain.

---

<sup>1</sup> Rom. xvi. 23.



By receiving them into their houses, and forwarding them on their journey, the followers of Christ would effectually aid in the extension of the Redeemer's kingdom—"We therefore ought to receive such, that we might be fellow-helpers to the truth."

Can we wonder that when there was such love to their Lord in the hearts of the missionaries, and such sympathy with His truth in the hearts of His people, the labours and successes of the early Church should present a glorious field for our contemplation?

We have already seen the triumphs of the Gospel in the Apostolic age, when surrounded on all sides by indications of superhuman power. But when the age of miracles began to pass away, the triumphs of the Gospel did not cease.

Even whilst persecutions raged without, and heresies corroded within, the Church of Christ, like the bush in the wilderness, burning, but not consumed, gave evidence that the Lord was in the midst of her.<sup>1</sup>

Although during the first three centuries the Gospel does not appear to have passed the geographic limit which it had attained in the Apostolic age, still within those limits it displayed its expansive power.<sup>2</sup>

---

<sup>1</sup> "This pernicious superstition," says Tacitus, referring to Christianity, "though checked for a while, broke out again, and spread, not only over Judea, but reached this city also. At first, they only were apprehended who confessed themselves of that sect; afterwards a vast multitude were discovered."

<sup>2</sup> Tertullian, writing about one hundred and sixty years after the Ascension, says:—"We were but of yesterday, and we have filled your

It was the salt, the light, and the leaven,<sup>1</sup> penetrating, illuminating, purifying, by its heavenly virtue all people amongst whom it came. "A voice had gone forth, at whose breath, though gentle and quiet as the still air, that scarcely stirs the leaf before the storm begins, the whole world was changed."

In the second century Pliny speaks of the increase of Christians especially in Bithynia, and complains that the contagion had seized cities, towns, and villages to such an extent, that the temples of the gods had been almost forsaken, and that the sacred solemnities had been long neglected.

Gradually and surely, Christianity advanced on heathenism, so that at the commencement of the fourth century the gods of Greece had been put away; the Druidical altars of Britain had become all but

cities, islands, towns, and boroughs; the camp, the senate, and the forum. They (our adversaries) lament that every age, sex, and condition, and persons of every rank also are converts to that name."

Chrysostom says :—"That every one should be active, not only for his own salvation, but also for that of the multitude, is proved by Christ's words, where He calls Christians salt, and leaven, and light; for the light shines not for itself, but for those that sit in darkness, and thou art a light not to enjoy the light for thyself alone, but to bring back the wanderers. . . . Also, the salt does not keep itself alone, but it keeps bodies that are in danger of putrefaction, and preserves them from dissolution. Do thou also the same. . . . On this account the Lord has called thee leaven; for the leaven does not leaven itself, but the rest of the mass. A little quantity leavens a large mass."—Quoted in Neander's "Memorials of Christian Life," p. 173.

abandoned; Africa had sent her sixty-six bishops to a Christian council; the amphitheatres of Italy had ceased to flow with human blood; and the religion of the cross reigned in the palace, and wore the diadem of the Cæsars.

In dealing with the missionary history of the Church subsequent to this period, we must avoid two opposite mistakes: the one, that with the establishment of Christianity its vital powers died out, and that we are to make little or no account of its missionary efforts until we come to modern times; the other, that of those who are so dazzled with the heroism of these efforts, that they overlooked the errors and evils which were commingled with them.

Now, valuable and self-denying as many of the missions of the early and middle ages were, we should be forming a wrong estimate if we placed them on a level with those still earlier ones which we have been hitherto considering. For although the conversions of this period were often more striking, inasmuch as they were rather *national* than *individual*, yet they were "much less genuine and real than those which marked the earlier period of Christianity."<sup>1</sup>

There was, moreover, much error blended, both with the subject of the preaching and the character of the missions. Earthly policy and the power of the sword were often invoked to accomplish those results,

---

<sup>1</sup> Grant's Bampton Lectures, p. 132.

which ought to have been sought from the force of truth alone; and as the Church became more corrupt, this became more frequently the case.<sup>1</sup>

Indeed, the debasing influence of paganism, and its false philosophy, upon Christianity, especially in the Eastern and African portions of the Church, called forth the lamentations of the Fathers of each succeeding age, and was, in all probability, the provoking cause of the Mahommedan scourge which fell most heavily on the regions we have indicated.

Moreover, the natural tendency of the human heart to substitute the external forms of religion for its internal life, and to transfer the ground of merit from

---

<sup>1</sup> See the account given by Mosheim of the severe and warlike methods used to force Christianity on the Finns, Livonians, and Slavonians, in the twelfth century. The historian adds—

“It is scarcely necessary to repeat here, what has several times been remarked already, that barbarous nations brought into the pale of the Christian Church in this manner, became disciples of Christ in *name* only, and not in reality. The religion taught them was not the pure and simple doctrine which Christ taught, but a method of appeasing God by ceremonies and external acts, which was in several respects very nearly allied to the religion that they were required to abandon. Take away the history and the name of Christ, the sign of the cross, some prayers, and a disagreement in rites, and it will not be difficult to reconcile both to each other to a great extent. Besides, many practices were still tolerated among these nations which were wholly inconsistent with the nature of Christianity, and which betrayed very great impiety; for the priests, with but few exceptions, did not labour to remove the spiritual maladies of their minds, and to unite their souls to God, but to advance their own interests, and those of the Roman Pontiff, by extending and establishing their dominion.”—(Mosheim, *Ecc. Hist. Cent. xii. c. 1.*)

the work of Christ to the performances of man, was more and more developed as time rolled on, and became a fruitful source of that asceticism which did so much to mar the usefulness of the Church. And in proportion as this tendency prevailed, it added new vigour to the rising spirit of usurpation which grew up so gradually in the See of Rome, and finally subjected almost the whole of Christendom to its intolerable yoke.

But after all these deductions for the mistakes and evils which marked the progress of Missionary effort in the period under consideration, there remains for our admiration an amount of holy zeal, and for our imitation an extent of self-denying labour, which cannot be too highly extolled.

Hitherto the conflicts of Christianity had been with paganism, in its more civilized and systematic forms: but when the Roman Empire (the decay of which had been for a while arrested by Christianity) began to break up, and the Northern hordes began to pour down upon Europe, the Church of Christ found herself called to confront a wild and ferocious barbarism, which threatened to sweep away the religion of the Cross, amidst the ruins of social order.

It was then that Christianity, deprived of all earthly support, and thrown back upon its own inherent truth, and the promises of Divine aid, put forth once more those Missionary efforts, which may be said to have conquered the world a second time, and to have

won victories over the paganism of savage life similar to those which it had previously gained over the heathenism of the old philosophy.

The power of the Gospel had been heretofore exhibited in the virtue by which it transfused itself into an existing civilization, and changed its whole spirit and complexion; but now it was more signally displayed, in the energy by which it infused the first seeds of all human culture into barbarian hearts, and thus generated, slowly indeed, but surely, a loftier civilization of its own.

“The same law,” says Neander, “applies to the education of nations as to that of individuals. It is not the method of Christianity to reform and to mould from the outside—to begin with combating barbarism and vice, first of all, in single outbreaks, lest the unclean spirit thus driven out should return, with ‘seven others more wicked than himself, and the last state of the man be worse than the first.’” Christianity did not begin with forcing the old nature into an outward discipline, or moral training; it did not impress upon the nations a culture already complete, and cast in a foreign mould, as has happened in other attempts at culture, which repress the fresh life of individuality, and contain in them the germ of malformation; on the contrary, attaching itself to the

---

<sup>1</sup> Luke, xi. 26.

consciousness of sin, by which man feels himself separated from God, or arousing this consciousness where it was dormant, it imparted to those who had it the joyful tidings of redemption, from the appropriation of which was developed the new life of faith and love, the antagonist of all barbarism and false culture, and the mainspring of all true culture."<sup>1</sup>

I have noted the peculiar circumstances under which the Christian religion had to make progress, because they will account for that aspect of rudeness which marked the Christianity of this protracted period; whilst the hidden life which constituted its grand element of success may be traced in the devotedness and spirituality of many of its members, and in none so clearly as in the Missionaries of the faith.

God has never left Himself without witnesses for His truth; and whether we meet with them in the rough field of missions, or in the retirement of monasteries, or amidst those persecuted Churches which were branded as heretics by their contemporaries, or even in the bosom of corrupt communions, be it ours to rejoice over them, as Gaius did over those brethren and strangers who sought the shelter of his roof.

It were hopeless to recount the Missionary labours of these early and middle ages. How the Church of Gaul, deriving her light from the seven candlesticks of Asia, sent Germanicus, Cæsarius, and Eligius,<sup>2</sup> to

---

<sup>1</sup> Memorials, p. 410.

<sup>2</sup> Germanicus was made Bishop of Auxerre, A.D. 418; Cæsarius, Bi-

labour amongst the Franks. How England gave such men as Willibrord to preach,<sup>1</sup> and die the martyr's death in Thuringia; or as Winfred,<sup>2</sup> to spread the knowledge of Christ through the forests and plains of Germany. How the Greek Church gave Cyril and Methodius<sup>3</sup> to be the apostles of Poland and Prussia. How, in the ninth century, the gentle Anschar<sup>4</sup> gave

---

shop of Arles, A.D. 501; and Eligius, Bishop of Vermondes and Tournay, A.D. 641. A most interesting account of the Missionary labours of these three Bishops will be found in Neander's "Memorials of Christian Life."

<sup>1</sup> Willibrord was by birth an Anglo-Saxon. At the age of 20, he went to Ireland, where he studied for twelve years. Accompanied by eleven of his countrymen, he crossed to Batavia, A.D. 690, to convert the Frieslanders. Thence, in 692, they passed to Fostelandia (supposed to be Heligoland): thence to Denmark, and finally back to Friesland. Here, having been made Bishop of Utrecht, he laboured with much success for fifty years, and died amongst the Batavians at the advanced age of 81.—(Mosheim's Ecc. Hist. cent. vii. c. 1, s. 3, note.)

<sup>2</sup> Winfred, who afterwards bore the name of Boniface, was an English Benedictine, and left his country, A.D. 715, for Friesland, and afterwards preached successfully amongst the Thuringians and Franconians. "In his old age he travelled once more amongst the Frieslanders, that his ministry might terminate with the people amongst whom it commenced; but in the year 755 he was murdered, with fifty clergymen who attended him, by the people of that nation."—(Mosheim, cent. viii. c. 1.)

<sup>3</sup> They were sent from Constantinople about the middle of the ninth century, by the Empress Theodora, and taught the Bulgarians, Bohemians, and Moravians, to renounce idolatry and receive Christ.—(Mosheim's Ecc. Hist. cent. ix. c. 1.)

<sup>4</sup> Anschar owed his first religious impressions to a pious mother, whom he lost in his fifth year. He went out from the monastery of Neuf-Corbis, on the banks of the Weser, A.D. 816, as a Missionary to the Danes, at the instance of King Harold. "When I was asked," says he, "whether I would go for God's name among the heathen to publish the Gospel, I



his four-and-thirty years' of toil to the evangelization of Sweden and Denmark. How, in the tenth century, Adalbert<sup>1</sup> encountered the wild tribes of Hungary, and died like Stephen, praying for his murderers. How, about the same time, Nilus of Calabria<sup>2</sup> preached Christ to Jew and Gentile, and reproved popes and emperors for their lack of charity. How,

---

could not venture to decline such a call. Yea, with all my powers, I wish to go hence, and no man can make me waver in this resolution." When afterwards, on his way to Sweden, the vessel in which he sailed was wrecked by pirates, and his companions wished to return, Anschar declared "that what might happen to him was in God's hands, but that he had made up his mind not to return until he had discovered whether it was God's will that the Gospel should be published there."—(Neander's "Memorials of the Christian Life," p. 482.)

<sup>1</sup> Adalbert was born in Prague, A.D. 956, and was chosen Bishop of his native city A.D. 983. His zeal prompted him to preach amongst the rude Hungarians, and afterwards amongst the Prussians. When surrounded by the band of furious pagans who sought his death, he said to his two companions, "My brethren, do not be troubled; you know that we suffer this for the name of the Lord, whose might is above all might, whose beauty is above all beauty, whose grace is inexpressible. What is there more beautiful than to surrender sweet life for the sweetest Jesus!" He died, praying for his persecutors, on the 23rd April, 997.—(Neander's Memorials, p. 491.)

<sup>2</sup> Nilus was born A.D. 910, of pious parents. At the age of 88, he hastened to Rome to remonstrate with the Pope and the Emperor, for their inhuman conduct to a brother bishop. When, afterwards, the Emperor asked him what favour he desired, he replied, "I have nothing else to request of you, except that you would not trifle with the salvation of your soul; for though you are an Emperor, you will die like any other man, appear before the Divine judgment-seat, and give account of your deeds."—(See an interesting sketch of his life in Neander's "Memorials," p. 492.)

in the twelfth century, the self-denying Otto<sup>1</sup> won the pagan Pomeranians to the faith of the Gospel; and, not to prolong the catalogue, how, in a later age, Raimund Lull,<sup>2</sup> having fled, like another Jonah, from the Missionary work, went back to it in repentance, devoted himself for that purpose to the acquisition of languages, procured an ordinance at the Council of Vienna for the establishment of Professorships of Oriental Languages in the Universities of Paris, Oxford, and Salamanca, and then died by the hands of the

---

<sup>1</sup> Otto was Bishop of Bamberg, and set out on his missionary travels in the year 1124. Many blamed him for his bold adventure, and represented to him the dangers to which he would be exposed. "How can the publishers of the Gospel," said he, "expect the reward of eternal life, if they are afraid to give up the present? And supposing that we were all obliged to die for Christ's sake, in publishing the Gospel among the heathen, would not our testimony be so much the more glorious, since it would be sealed with our blood."

<sup>2</sup> Raymund Lull was born in Majorca, about A.D. 1236. He applied himself to chemistry, and is said to have been the author of what is called after him—"The Lullian Art." Boërhavé thought him much in advance of his age. His missionary zeal, however, was his most eminent characteristic. "He was a man possessed of noble and mental qualities, which seldom meet in one person, and in whom everything was adorned by the glow of holy love. . . . For the Missions of our age, his words are well deserving of meditation." So speaks Neander, who has given a most interesting sketch of his life and labours in his "Memorials." His great aim was to attach Missionary Schools to all the convents and seats of learning, and to promote the study of languages. He bought a Saracen, who instructed him in Arabic. He laboured amongst the Jews and Mahommedans, and also amongst the various sects of the Oriental Church, and died by the hands of the Mahommedans at Buggia, in Africa, A.D. 1315.

Saracens, whilst he was preaching the Gospel to the inhabitants of Africa.

These are but a few names from that great muster-roll of illustrious missionaries who, by their untiring zeal and faithful testimony, diffused the knowledge of Christ over the whole of Europe, and had well-nigh banished paganism from it by the close of the thirteenth century.

Nor must we forget, whilst recounting these triumphs in the West, to mention the important part which the Nestorians fulfilled in spreading the Gospel in the East. Persecuted at home, they spread themselves at an early date<sup>1</sup> over the plains of Tartary and Thibet, and penetrated into the very heart of China;<sup>2</sup> and although no fruit of their labours has survived the ravages of the Mohammedan conquest, there is abundant evidence that they founded flourishing Churches in these distant lands, and formed there a powerful body down to the twelfth century.

Instead, however, of dwelling any longer on these

---

<sup>1</sup> According to *Cosmos Indicopleustes*, who travelled A.D. 535, there were Nestorian bishops at Aden and Socotra, and the Gospel had been preached by this body of Christians to the Persians, Indians, and Medes, and their recent faith was conspicuous in the number and sanctity of their martyrs. "The extent to which Nestorianism prevailed among the Tartar tribes is one of the most curious questions of oriental history."—See Milman's *Gibbon*, viii. 346.

<sup>2</sup> A monument is said to have been discovered by the Jesuits, in A.D. 1625, at Sigenfu in China, with an inscription by the Nestorians detailing an account of their labours in that country so far back as A.D. 781. An account of it is given in *Assemani, Bib. Orient.* iii. 81.

general accounts, allow me to direct your attention to the missionary character of the Irish Church during the period under review, not only because it stands pre-eminent for its evangelistic labours, but affords so many valuable intimations both as to the elements and the hindrances of success.

That our island received the light of Christian truth, if not from some of the Apostles, at least from some of their immediate disciples, seems to be placed beyond a doubt.<sup>1</sup> St. Patrick, who, on account of his great exertions in spreading and establishing Christianity in this land, well deserves the title of "the Apostle of Ireland," found, as his celebrated Confession implies,<sup>2</sup> a Church of Christ existing here before him; but it remained for *him* to evangelize the semi-pagan inhabitants, to provide churches and pastors for their instruction, and to found a primacy and organize an episcopate, which, amidst many eventful changes, have come down unbroken to the present day.

---

<sup>1</sup> Eusebius, A.D. 325, tells us that some of the Apostles crossed the ocean to the British Isles. Dem. Evang. iii. 7.

St. Chrysostom, A.D. 290—"For even the British *Isles*, that be away in the open ocean beyond the limits of our sea, have felt the power of the Word." And again—"Although thou didst go unto the ocean and those British *Isles*, although thou didst sail unto the Euxine sea, although thou didst go unto the southern quarters, thou shouldst hear all men everywhere discoursing matter out of the Scripture."—Hom. de util. lect. Script.

<sup>2</sup> "I journeyed in every direction for your sakes, even to *remote* places, to which no person had ever come to baptize, or to ordain clergymen, or confirm the people in the faith."—Confes. c. 5.

It would divert us from our subject were we to enlarge upon the eastern<sup>1</sup> origin of the Irish Church, as exemplified in its discipline and peculiarities, or upon that sturdy independence<sup>2</sup> which, for six centuries<sup>3</sup> after the days of St. Patrick, led it to refuse submission to the arrogant assumptions of the Papal see; but it is important to observe that its purer faith and deeper devotedness stand in intimate relationship to its independence, and gave an energy and tone to those ministrations which won for our country the name of "The Island of Saints,"<sup>4</sup> and for our Church the title of "The Mother Church of Northern Europe."

It was by means of her missionaries that Scotland, two-thirds of Saxon England, all Belgium, Switzerland, and the chief parts of France and Germany,

---

<sup>1</sup> This was especially marked—(1) in its method of keeping Easter; (2) in the great number of its bishops; (3) in the form of tonsure; (4) in administering the holy communion to infants; (5) administering baptism at the Epiphany; (6) abstaining from blood; (7) attachment to the number seven, especially in their groups of seven churches.

<sup>2</sup> See this subject fully handled in Dr. Wordsworth's Sermons, and in King's "Church History of Ireland," also in Ussher's "Religion of the Ancient Irish."

<sup>3</sup> It was not until the conquest of Ireland by Henry II., under the bull of Adrian IV., that the Irish Church was subjected to the See of Rome. The Synod of Cashel, A.D. 1172, enacted that "in future all spiritual matters in all parts of Ireland be regulated after the model of holy Church, according to the observances of the Church of England."

<sup>4</sup> This country was heretofore, for the number of holy men that lived in it, termed "*The Island of Saints*."—Ussher, Rel. Ancient Irish, c. viii.

were turned "from dumb idols to serve the living and true God." Even in Iceland<sup>1</sup> their books and pilgrims' staves were found by the Norwegians of later times—nay, even Italy itself, which arrogantly would claim us as her children in the faith, was herself indebted to those sacred fountains that welled up from the Irish soil, for some of the first rills of "living water" that flowed among her barren and thirsty mountains.<sup>2</sup>

It was in connexion with her monasteries that the Irish Church carried out her great missionary enterprises; but we must not confound these institutions with those modern ones which have scarcely anything in common with them but the name. They were schools of learning and abodes of piety—they united within them the instruction of the college, the labours of the workshop, the charities of the hospital, and the worship of the church. They originated partly in a mistaken view of the Christian life, and partly out of the necessity of the case, which drove Christians to

---

<sup>1</sup> In a passage cited by Johnstone from the *Landnamabok*, we find the following statement:—"Before that Iceland was inhabited by the Norwegians, there were men there called by the Norwegians *Papæ*, who professed the Christian religion, and are believed to have arrived over the sea from the west; for Irish books which were left behind by them, bells, and croziers, and many such articles were found, which seemed to indicate that they were West-men."—*Antiq. Celt. Scand.*, quoted in *Ulster Journal of Archæology*, July, 1859.

<sup>2</sup> Pavia, Tarentum, and Bobio owed their religious establishments to Columbanus.

live together for mutual protection. "It is the fate," says Fuller, "of all religious orders to be clear in the spring and miry in the stream." It is the tendency of monastic life to beget asceticism or to degenerate into mysticism; but the missionary spirit and consequent religious activity prevailing in the Irish monasteries, preserved them for a long period from those evils, and made them a source of blessing to the world.

How largely both England and Scotland were indebted to the labours of our Irish missionaries, will be recalled by the mention of Iona<sup>1</sup> and Lindisfarne,<sup>2</sup> which owed their establishment to St. Columba and his followers, and which in their turn sent forth so many heralds of the cross, not only into the islands

---

<sup>1</sup> Columba, or Columbkille, was descended from the Kings of Ireland, and, about A.D. 565, planted the Gospel in the northern provinces of the Picts, who gave him the island of Hy, or Aoi (as written in the ancient Irish annals), a word signifying "island." "Insula quæ vocatur Hii."—(Bede, iii. 3.) After him the island was called Iona, being the Hebrew translation of his Irish name, Columba or Columbkille, "the dove" of the churches. Hence the island still bears the name of I-Colmkill. It became eminent as a theological school, and disseminated the light of the Gospel through Scotland. St. Columba preached the Gospel in Scotland thirty years before St. Austin landed in England, and died at the age of 77, A.D. 597. See Bede, iii. 4.

The church of Lindisfarne was founded by Bishop Aidan, who was succeeded by Finan, and he by Colman, all Scoti, i.e., Irish. Aidan belonged to the College of Iona, and went forth from it as a missionary to Northumbria, where he was assisted in his work by King Oswald, and, after eminent success, died A.D. 651. St. Aidan and his followers vigorously opposed the teaching of the Church of Rome, and were independent of her communion.

and highlands of Scotland, and into England, but also throughout the Continent, that St. Bernard compares them to "hives of bees," or to "a spreading flood."

The zeal of those monks of Iona was truly astonishing. It flamed in the bosom of age no less than in the veins of youth. Cumian, at the age of seventy, set out for Italy. Colman, afterwards Bishop of Lindisfarne, could not have been less than eighty when he left Iona on his missionary journey.

It was something to have given the first impetus to such devotedness as this, and accordingly English writers have made their acknowledgments in language such as that which follows:—

"More than a thousand years ago the Church of Ireland was the burning and shining light of the Western world. Her candlestick was seen from afar diffusing its rays, like the luminous beacon of some lofty lighthouse, planted on a rock amid the foaming surge of the ocean, and casting its light over the dark sea, to guide the mariner in his course. Such was the Church of Ireland then—such she was especially to us. We of this land must not endeavour to conceal our obligations to her. We must not be ashamed to confess, that with regard to learning, and especially with regard to *sacred* learning, Ireland was in advance of England at that time. The sons of our nobles and gentry were sent for education thither. Ireland was the University of the West. She was rich in libraries, colleges, and schools; she was famous as now for



hospitality; she received those who came to her with affectionate generosity, and provided them with books and instructors; she trained them in sound learning, especially in the Word of God."<sup>1</sup>

And again:—

“Truth requires us to declare that St. Austin from Italy ought not to be called the Apostle of England, and much less the Apostle of Scotland, but *that* title ought to be given to St. Columba and his followers from the Irish school of Iona.”<sup>2</sup>

What St. Columba did for our sister land, Columbanus and his disciples did for Europe in the sixth and following centuries. Trained in the celebrated monastery of Bangor<sup>3</sup> (in Down), he felt at the age of thirty a resistless impulse to go forth and preach the Gospel to the heathen.<sup>4</sup> The prayer in which he

<sup>1</sup> Thus we read of fifty persons coming from the Continent in one vessel (in St. Senan's time) into Cork Harbour, on their way to the famous school of Inniscarra, “in order to lead a life of stricter discipline, or to improve themselves in the study of the Holy Scriptures.”—Lanigan's Eccl. Hist. ii. 98.

“Many of the nobility and middle classes, too, of the English people had left their native isle, and retired to Ireland, either for the purpose of studying the Word of God, or else to observe a stricter life.”—Bede, H. E. iii. 27.

<sup>2</sup> Dr. Wordsworth's Sermons on the Irish Church, pp. 71–81.

<sup>3</sup> The monastery of Bangor is said to have been founded by Comgall, an Irish monk, about A.D. 559. He is said to have ruled over 8,000 monks living in different monasteries.

<sup>4</sup> Columbanus was a disciple of Comgall, and born in Leinster about 559. With twelve companions he went forth from the monastery of

embalmed his earliest missionary aspirations gives us the secret of his life:—

“O that God would grant (since, insignificant as I am, still I am His servant) that he would awaken me out of the sleep of indolence, and so kindle that fire of Divine love, that this Divine flame may always burn within me. O that I had the wood with which that fire might be continually nourished, that it might never more be quenched, but always increase within me,

“O Lord, give me, I beseech thee, in the name of Jesus Christ thy Son, my God, that love which can never cease, that will kindle my lamp, but not extinguish it, that it may burn in me and enlighten others. Do thou, O Christ, our dearest Saviour, thyself kindle our lamps, that they may evermore shine in thy temple, that they may receive unquenchable light from thee, the unquenchable light that will enlighten our darkness, and lessen by us the darkness of the world.

“My Jesus, I pray thee give thy light to my lamp,

---

Bangor, and settled in Burgundy, where he built the monastery of Leuxeul. After twenty years of missionary work in that region, he was banished by King Theodoric, whose vices he had reproved, and went to Germany, thence to Switzerland, and finally settled at Bobio, near Pavia, where he built a monastery, and died about A.D. 615. He seems to have been both a good and a great man. To him the Swabians, Bavarians, Franks, and other nations of Germany owed the light of the Gospel, and he did much to extirpate idolatry in Gaul.

that in its light the most holy place may be revealed to me, in which thou dwellest as the Eternal Priest, that I may always behold thee, desire thee, look upon thee in love, and long after thee. It belongs to thee to show thyself to us thy suppliants, O Saviour full of love, that we may know thee, love thee alone, think of thee alone day and night, that thy love may fill our souls, and that this love, so great, may never more be quenched by the many waters of this earth, as it is written, "Many waters cannot quench love."<sup>1</sup>

With twelve companions he repaired to France, and afterwards to Italy, and in the course of an active and laborious life, scattered the seeds of Divine truth widely amongst their rude populations, and, at the same time, gave proof of his fearless honesty by his efforts to reclaim the Frankish clergy, the reproofs he administered to their voluptuous kings, and the independence with which he addressed the Romish pontiffs.<sup>2</sup>

---

<sup>1</sup> Neander's Christian Life, p. 434.

<sup>2</sup> His letter to Pope Boniface IV., A.D. 613, on the subject of "The Three Chapters," contains the following passages:—"In order, then, that you may not come short of apostolic honour, preserve the apostolic faith, confirm it by testimony, establish it by writing, strengthen it by a synod, so that no one may justly resist you. . . . Now is the fault yours, if you have gone astray from the true confidence and made void your first faith. In this case your juniors deservedly resist you, and deservedly refuse to communicate with you, until the memory of the wicked be effaced and consigned to oblivion. . . . For the

Amongst the disciples of Columbanus was Gallus,<sup>1</sup> who preached for many years in Switzerland, and founded there the monastery which still bears his name, and which was for many ages "the choicest storehouse of the learning and poetry of the middle age."<sup>2</sup> Like most of his brother missionaries from Ireland, he added to his spiritual labours the important work of conveying to the rude people amongst whom he lived the arts of civilized life, and (like his successor in modern days, the Pasteur Oberlin) taught the natives of Switzerland to cultivate their land, and advance generally in the scale of social condition.

Fridolin had already carried the Gospel from Ireland to the Alps, and dedicated a church to Helarius, which has given its name to the canton of Glarus. He then pushed into the Black Forest of Germany, and preached the Word of life amongst the savage Allemanni.<sup>3</sup>

---

power shall be your's so long as right reason shall prevail with you ; for he is the true possessor of the keys of the kingdom of heaven who opens to the worthy by true knowledge, and shuts against the unworthy. Otherwise, if he shall act in a contrary way, he shall not be able either to open or shut," &c.—King, Ch. Hist. of Ireland, b. ii. c. 9.

<sup>1</sup> St. Gall (or Gallus) was educated at the Irish monastery of Bangor, and was one of the twelve monks who accompanied Columbanus to the Continent, about A.D. 589. When Columbanus went to Italy, St. Gall was left behind sick, and founded the monastery which bears his name, and for many years was a centre of light and learning. It was pre-eminent for the number and beauty of the MSS. which were prepared by its monks ; many of them are still preserved.

<sup>2</sup> Dr. Wordsworth's Sermons, note, p. 79.

<sup>3</sup> Fridolin is blazoned on the banners and arms of the canton of Glarus in his pilgrim's garb. See Reeves on Marianus Scotus.

After them Kilian<sup>1</sup> became a preacher of righteousness to the people of Thuringia, and founded at Würzburg an abode for learning and religion, the library of which is still the richest treasury of Irish MSS. Kilian had great success amongst the people of Franconia, but his life was crowned with martyrdom for an act of fidelity, resembling that which brought the wrath of Herod upon John the Baptist.

Still later, in the eighth century, when Boniface was labouring hard to extend the power of the pope-dom in Germany, we find such Irish missionaries as Clement and Virgilius,<sup>2</sup> not only preaching the Gos-

---

<sup>1</sup> St. Kilian, born in Ireland, went, with eleven others, as a missionary to Franconia (then wholly pagan), and settled at Würzburg. The Duke Gosbert and a large number of his subjects were baptized, but having been persuaded by Kilian that it was not lawful for him to have his brother's wife, she took the opportunity of her husband being absent, and murdered all the missionaries, A.D. 696. St. Kilian became the patron saint of Würzburg.

<sup>2</sup> "From the time that mixture of law and Gospel spread in the Church, and the things of the Spirit were involved in outward ordinances, the spirit of the Gospel always aroused individual witnesses to whom the things of the Spirit were revealed in their purity, and who felt themselves compelled to combat that bondage to the rudiments of this world. They were the light that appeared in a dark place, till the day dawned and the morning star arose on the Church of God. To this class an opponent of Boniface appears to belong, Clement from Ireland. The British and Irish missionaries certainly surpassed Boniface in freedom of spirit and purity of Christian knowledge.

"Thus Clement brought from his native country a purer Christian knowledge, free from the human ordinances of the Romish Church. He wished in matters of faith to bow only to the authority of Holy Writ; he disputed the authority of the Church laws and of the distinguished

pel of Christ in its simplicity, but resisting those spiritual aggressions which were then undermining the freedom and security of the Christian Church.<sup>1</sup>

Gradually, however, as Rome advanced in power and declined from faith, the labours of these faithful witnesses were discouraged; efforts, which proved too successful, were made to corrupt their followers; and at last many of their seminaries were transferred to other hands. The Irish Church retained her purity and independence longer than the Church of England, and her missionary light in consequence burned more brightly and steadily; but as error crept in, and the Word of truth became darkened, in the same proportion did the true spirit of missionary enterprise die

Fathers of the Western Church, to whose *dicta* a decisive force was then attributed."—Neander, *Memorials*, p. 466.

Virgilius arrived on the Continent A.D. 746, and preached the Gospel in Bavaria. He firmly opposed the proceedings of Boniface, the Romish missionary, and was made Bishop of Saltzburgh A.D. 756. For his exertions on behalf of the Carinthian Church he gained the title of "The Apostle of Carinthia." He died A.D. 785. See King's *Ch. Hist. of Ireland*, p. 344, &c.

<sup>1</sup> "We have a specimen of the Christian freedom of spirit which animated the ancient British Church, in the answer of an abbot of the British convent of Bangor, when called upon by Augustin to submit to the Romish Church:—'Be it known to you of a surety that we are all obedient and subject to the Church of God, to the Pope of Rome, and to every pious Christian, in the sense that we love every one in his place, and are ready to help him in word and deed. But of any other obedience which we owe to him whom you call pope, or father of fathers, we know nothing. But the obedience I have mentioned we are ready to render to him and every Christian to all eternity.'"—Neander, p. 467.

out,<sup>1</sup> until in the twelfth and two following centuries Christendom presents a state of things more resembling paganism than Christianity, and which nothing short of some great spiritual convulsion, like that which marked the era of the Reformation, could alter or disturb. It needed a restoration of the flame of truth before the missionary torch could be rekindled, and, strange to say, the convent of Erfurth, out of which the great leader of the Reformation came, was one of those monasteries which the Irish had planted in Germany, and proved to be the very last of them that survived.<sup>2</sup>

And now, having traced the Missionary history of the Church during the early and middle ages, it only remains that we deduce from it some lessons for our guidance and instruction.

---

<sup>1</sup> "The real missionary excellence of the Irish was now over for ever; yet, for centuries after, their monasteries in Ireland were famed afar as places of strict discipline and singular learning. They also continued to travel in numbers through foreign countries, no longer as preachers, but as pious pilgrims, and also frequently still as teachers of the Frankish clergy."—Wattenbach *Die Kongregation der Schottenklöster in Deutschland*.

<sup>2</sup> See a full and interesting account of the Irish monasteries in Germany, translated from the German of Dr. Wattenbach, in the *Ulster Journal of Archaeology* for July and August, 1859. Most of these monasteries were in connexion with the great monastery of St. James at Regensburg (or Ratisbon), and formed one corporation, but were gradually removed from Irish superintendence through the jealousy of the Romish orders. He notices the fact concerning Erfurth, to which we have alluded above.

1. You will have observed how closely the true Missionary spirit is associated with attachment to the revealed truth of God. It was so in the days of Gaius. St. Chrysostom and St. Augustine have dwelt upon the fact, that, even in the early progress of the Gospel, translations of the Holy Scriptures were made into the native tongue of almost every people amongst whom the Word of Life was preached.<sup>1</sup> We have seen that the Missionary Church of Ireland stood pre-eminent for her acquaintance with the Sacred Writings, and the libraries of Europe attest to this day what pains she took to multiply copies of them.<sup>2</sup>

So long, and just in proportion as they were made the ground of appeal, and their precious message of salvation through Christ Jesus was delivered in its

---

<sup>1</sup> "Και Συροι, και Αίγύπτιοι, και Ιουδαι, και Πέρσαι, και Αίθιοπες, και μυρία ἄλλα ἴθνη εἰς τὴν αὐτῶν μεταβάλλοντες γλῶτταν τὰ παρὰ τοῦτου (Sc. S. Johann.) ἱεραρχήντα, ἕμμελον ἀνθρώποι βάρβαροι φιλοσοφεῖν."—(S. Chrys. Hom. in Johann. viii. p. 10.)

"Ex quo factum est ut etiam Scriptura Divina, qua tantis morbis humanarum voluntatum subvenitur, ab una lingua profecta, qua opportunè potuit per orbem terrarum disseminari, per varias interpretum linguas longè lateque innotesceret gentibus ad salutem."—(S. August. de Doct. Christ. ii. 6.)

<sup>2</sup> For an account of the Irish MSS. in the libraries of Europe, see the Grammatica Celtica of Zeuss. The copy of the Pauline Epistles, with the interlinear Irish gloss, which is preserved in the Library of Wurtzburg, and which was so largely and advantageously employed by Zeuss, is a remarkable monument of the labours of the Irish Missionaries. Similar ones are found in the Ambrosian Library at Milan.



purity to the people, so long Missions prospered, and the Church was blessed. But when they were supplanted, or supplemented by human traditions, the vitality of the Church was injured, and her usefulness impaired.

"Only when the Church is rich internally in the gifts of the Spirit," says Neander, "will the Divine fulness flow over outwardly; and the water of life, while it fructifies the heathen world, will flow back with a blessing to the district from which it issued; but when the spiritual life is wanting, no salutary influence can go forth in those who are without the pale of the Church. When the salt is become insipid, nothing can be salted with it. This is true of the tenth century, in which the seeds of Christianity, that had previously been sown, threatened to be altogether suppressed by the thorns and thistles of sensual barbarism."<sup>1</sup>

When Evangelical truth was dimmed, it was no marvel that evangelistic effort slackened, the Missionaries degenerated into pilgrims, and manifested the love of wandering, rather than the desire of winning souls to Christ.<sup>2</sup> The Crusades were at once a

---

<sup>1</sup> Neander's "Memorials," p. 491.

<sup>2</sup> "We see (says Raimund Lull, in the fourteenth century) how pilgrims set out to seek Thee in distant lands; and Thou art so near, that whoever will, can find Thee in his own house, in his own chamber. Wherefore there are many men so ignorant, that they set out to seek

fruit and a further cause of this defection. The object was to recover holy places, and not "to seek and to save immortal beings who were lost;" and Christian Missions, which had once been the spiritual chivalry of the Church, were displaced for conflicts that had to be decided by carnal weapons.<sup>1</sup>

It is no less true now than it was then, that the success of our Missions, and the security of our Church, depend on our adhering faithfully to the inspired writings, and preaching from them and through them the Gospel of the grace of God. This is a subject, my reverend brethren, upon which it behoves us, especially at this time, to be firm and decided. It is one which claims at your hands, my dear young friends who are preparing for the minis-

Thee in distant lands, and take the devil with them, if they are laden with sins. The things which man wishes he must carefully seek for, and seek them in places where they can be found. If, therefore, the pilgrims wish to find Thee, they must seek for Thee carefully, and not seek for Thee in the beautiful images and paintings of churches, but in the hearts of holy men, in whom Thou dwellest day and night."

<sup>1</sup> "I see," says the author last quoted, "many knights crossing the sea to the Holy Land, and they imagine that they shall conquer it by force of arms; but at last they are all driven away without accomplishing their object. Hence it appears to me that the Holy Land can be won in no other way than as Thou, O Lord Christ, and thy Apostles won it—by love, by prayer, by shedding of tears and blood. . . . But because there is not that fervour and devotion in us which was in past days in the Apostles and holy men, and almost throughout the world, love and devotion have waxed cold; hence Christians apply their powers much more to carnal than to spiritual warfare."

try, the most devout consideration. A twofold danger threatens us. We have to guard, on the one hand, against the error of those who, perverting the element of *faith*, would put the *Church* above the Scriptures; and, on the other, against the equally dangerous one of those who, perverting the element of *reason*, would place each man's *consciousness*, or "verifying faculty" (as it has been designated), above the same revealed Word of God.

If we are to be saved from utter anarchy in religion, and if we are to be successful in saving souls from death, we must hold fast by the Bible as the Book of God—a Book that claims our utmost reverence and unqualified reception, because it is divine; a Book intended not merely for our head, but for our heart; a Book to be illustrated not only by our lips, but in our lives; and to be studied for ourselves, and communicated to others, in humble prayer for the enlightenment of that Holy Spirit, by whom, from beginning to end, it is inspired. For the issue of all investigation to which the Bible may be subjected, we need have no apprehensions; but let us be careful to uphold its authority against all opposers, in the spirit of men who feel that truth requires no *victims*, inasmuch as it is sure of *victory*.

2. In the next place, the history of Missions reminds us, that whilst the preaching of the Gospel is the grand instrument for bringing man to God, we are not to overlook or neglect those secondary agen-

cies which may influence them to give a hearing to its message.

Our Lord's miracles of healing and deeds of compassion are sufficient warrant for the use of such lawful means as may attract men from lower to higher benefits; and the riper, as well as the earlier, history of Missions show how much may be done—for instance, by medical skill, in appealing, through the vernacular of humanity, to the affections of men, and thus preparing the way for the Gospel of the Great Physician, who "went about doing good, and healing all manner of sickness and disease among the people."

It is worthy of observation, that not only the aid of medical science, but many other agencies which have been found effective in modern Missions, were anticipated in those earlier times.<sup>2</sup> Thus that combination of industrial skill and spiritual culture, which has had such abundant success in the Moravian and Polyne-

---

<sup>1</sup> See Note L, on Medical Missions.

<sup>2</sup> "The plan of itinerating from fixed centres, which Ragland and his associates employed with such success in Tinnevely, and which has proved so effective in other parts of the Missionary field, was in effect the principle pursued by the Irish Missionaries upon the Continent of Europe; and in the blessed effects which have followed the instruction of emancipated negroes in Africa, and the education of outcast children in India and other places, we are strongly reminded of the results so frequently achieved by the early Missionaries of the middle ages, when they were accustomed to purchase liberty for slaves, and rescue famishing orphans from death," as we read was done by Eligius, Bishop of Noyon, in the sixth century.—(See Neander's "Memorials," p. 377.)

sian Missions, and which is so strongly recommended by Doctor Livingstone for Central Africa, was largely adopted by the mediæval Missionaries.<sup>1</sup>

“There were in their ranks men more expert in handling the plough, the spade, the saw, or the hammer, than the Word of doctrine or exhortation; who could do whilst others spoke; who made the desert disappear before them, and introduced amongst barbarous nations the arts and tillage which the Church had preserved amidst the desolations of the empire. In this variety of action lay the strength of these early Mission institutions, for bearing down upon a heathenism, the combined product of superstition, ignorance, and social degradation. While teaching the doctrines of the Christian faith, they presented to the heathen the accommodations and attractions of Christianized life;<sup>2</sup> trained their new converts to the energy of self-support; enclosed them within the order, and threw around them the shield of regulated society, or taught them how to constitute such a society for themselves.”<sup>3</sup>

---

See Note M.

<sup>1</sup> Thus when Wilfred began to preach the Gospel in Sussex, towards the close of the seventh century, he instructed the people in fishing, and so won their love that, being indebted to him for their temporal welfare, they listened to him more willingly when he instructed them in spiritual things. Gallus was not only proficient in fishing, but also occupied his companions with gardening and planting fruit-trees.

<sup>2</sup> Rev. James Lewis at the Conference on Missions, Liverpool, 1860.

And if the inferior skill of that age had such power to conciliate the barbarian mind, we may imagine how powerful an engine is placed in our hands by the science of the nineteenth century, to win the attention of the heathen to the higher knowledge of things divine.<sup>1</sup>

3. The great want of these mediæval Missions was the want of association with the Church at home. There was much of that individual heroism and devotedness which constitute such important elements in missionary character, but the links of sympathy with home were necessarily few; the tidings which reached the Churches, concerning the labours, difficulties, and successes of her missionary sons, were vague and infrequent. The distant labourer could receive little or no support from the liberality of those whom he had left behind, and thus what was gained to the Church by individual devotedness, was in a great measure lost to her by want of active sympathy.<sup>2</sup>

---

<sup>1</sup> Luther, in a letter to Eoban Hess, in the year 1523, sensibly remarks—"I see that there never was any remarkable revelation made of the Word of God, unless He prepared the way by the revival and flourishing of languages and literature, as so many precursors, like the Baptist."

<sup>2</sup> "The early tide of Missionary emigration from Ireland, was entirely eastwards, and for centuries there was little or no reflux. The pilgrims found in Central Europe abundant occupation for the rest of their lives, and there established a home for themselves, either in the martyr's grave, or in the hearts of the people. In this manner, having abandoned their native country in early life, ere they had made a name, and all intercourse with it being at an end, they were soon forgotten."—(Rev. Dr. Reeves on "Marianus Scotus.")

How different the position in our day, both of the Missionary and of the Church which sends him forth! A thousand messages of Christian love are for ever traversing those wires of sympathy that link him to his home. Every mail brings to *him* the assurance that he is not forgotten, and to *us* the welcome intelligence of his blessed occupations. As he kneels down alone in his distant bungalow, or stands up to testify for Christ amidst the masses of the heathen, he is conscious of having with him and around him the prayers and affections of his brethren in the Christian land; and as we unroll the despatches from the great Missionary battle-field, our eyes fall upon familiar names, and fill with tears of loving memory, or manly admiration, as we read what these beloved soldiers of the Cross are achieving for their Lord.

Who can estimate the value of these reciprocal affections? Who can tell with what abundant interest that succour is repaid to the Church at home, which sustains her devoted sons abroad? What new life is infused into her system by this direct and frequent contact with Missionary operations, or how the prayers that go up on her behalf, like exhalations, from the labourers and the converts in every part of the world, come back upon her pastures in showers of blessing!

I have spoken of the links of sympathy which bind the Church to her Missionary representatives, and I am bold to say that nowhere can they be found so strong as within the walls of our Universities. The

men whom we have known and loved so well, who were our fellow-students, and perhaps our competitors for academic distinctions, who worshipped with us here at the same throne of grace, and then went out with brave hearts, from country and from home, "for His name's sake"—these men live in our memories, and are enshrined in our affections. Their sorrows, their conflicts, their victories, are ours; and where honour is put upon one of these servants of Christ (as was lately done at one of our commencements),<sup>1</sup> there is not one of us who does not feel himself a sharer in it.

Brethren, they have our sympathies—they have the approbation of all good men; but they have more. These men "are the messengers of the Churches and the glory of Christ."<sup>2</sup> They have the noblest work in hand which can be assigned to man to do, and the brightest crown in prospect which is given to man to win—"For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."<sup>3</sup>

---

<sup>1</sup> The Venerable Archdeacon Maunsell, of New Zealand, the oldest Missionary from the University of Dublin, now engaged in the foreign field, had the degrees of LL.B. and LL.D. conferred on him by diploma, 19th December, 1860, Stip. Con., on the recommendation of the Provost and Senior Fellows of Trinity College. Archdeacon Maunsell is well known, not only for his Missionary labours, but also for his linguistic works, especially his translation of the Scriptures into the Maori language.

<sup>2</sup> 2 Cor. viii. 23.

<sup>3</sup> Daniel, xii. 3.



4. We have seen how the monasteries of the olden time were connected with literature on the one hand, and the work of Missions on the other. Surely it is not too much to expect that our Universities, which have succeeded and excelled them as seats of learning, should outstrip them in zeal for the propagation of true religion.

It is a cheering omen, that Oxford, Cambridge, and Dublin, have lately united in a noble effort for sending the Gospel to Central Africa;<sup>1</sup> and that each University has not only its Missionary Associations, but also its Missionary Prayer Union;<sup>2</sup> and it is still more encouraging to know, that the number of graduates offering themselves for the foreign field is steadily on the increase.

Of one hundred and sixty European labourers in connexion with the Church Missionary Society, forty (or one in four), are members of the Universities. I have been unable to procure returns from the venerable Society for the Propagation of the Gospel, but to the Society already named, Oxford has supplied seventeen men; Cambridge, forty-six, and Dublin, twenty-three. The average supply for the last ten years is nevertheless very small, and presents a painful contrast to the history of those earlier ages which we have been considering—from Cambridge it has been three,

---

<sup>1</sup> See Note N.

<sup>2</sup> See Note O.

from Oxford and from Dublin but one in each year. During the last year, however, Cambridge has outstripped itself in Missionary devotedness, and has offered no less than thirteen candidates for the work of God abroad. May it be the first-fruits of a still richer harvest, and may the zeal evinced by the sister University be the means of kindling in the others, and especially in our own, a brighter ardour in this sacred cause!

Our IRISH CHURCH! One cannot think of its standing and labours in ancient times, without being jealous for its missionary fame in these days of clearer light and fuller opportunity.

Our IRISH UNIVERSITY! We cannot reflect on the many ornaments she has given to science and religion, without an aspiration that she may give yet many more, to adorn the Gospel of Christ at home, and extend it abroad.<sup>1</sup> It is the University which witnessed the devotedness of Berkeley,<sup>2</sup> when he and three other Fellows of this College went forth to plant

---

<sup>1</sup> "For such men, we look with reason to our Universities; and although the respectability and comfort usually attendant on a learned life may, in some cases, have disqualified the mind and body for that course of enterprise and endurance which Missionary services imply, yet it is from these favoured spots, we doubt not, that there will spring up in due time the *patiens operum parvæque assueta Juventus*—a hardy race, which shall bring to the Missionary service all that is practically useful in the refinements of classical education, with such self-denying virtues as a far less noble cause has many times inspired."—Jowett's "Christian Researches."

<sup>2</sup> See Lect. IV.

the standard of the Cross amongst the Indians of North America; and it needs but the outpouring of the same Spirit which influenced them, to lead others to imitate their grand example.

I would not be understood as disparaging for a moment the importance of ministerial work at home; nor do I think it right to draw such contrasts between the home and foreign work, as seem to imply that the faithful servant of Christ is not equally accepted in both. Our noble Divinity School is sending out men to the discharge of pastoral duties, who will often meet with quite as much to harass them in the way of indifference and opposition, and seldom, if ever, as much to cheer them in the way of apparent spiritual success, as those who go forth as Missionaries into heathen lands. The advantages and disadvantages of the one position, and of the other, are more nearly balanced than is generally supposed; and it is my impression that every day, by increasing the difficulties at home, and lessening those abroad, is tending more and more to equalize them. But of this I am sure, that the Church at home, so far from losing in numbers or efficiency by sending out labourers amongst the heathen, will evermore be an abundant gainer. The lengthening of her cords will prove to be the strengthening of her stakes,<sup>1</sup> and in watering others she will be watered herself.<sup>2</sup>

---

<sup>1</sup> Isaiah, liv. 2.

Prov. xi. 25.

And of this I am equally persuaded, that none who, through the leading of God's Spirit, devote themselves to this glorious work, will ever regret that consecration. "I am now on the brink of eternity," writes Schwartz, "but to this moment I declare that I do not repent of having spent forty-three years in the service of my Divine Master."<sup>1</sup> "I do firmly believe," is the language of one who but a few years ago was a student here, and is now a Missionary in India, "I do firmly believe that could you really experience the blessedness and happiness of being ambassadors for Christ to the heathen, we should see you coming forth, not by ones or twos, but in large numbers, to the 'help of the Lord against the mighty.' This I can truly say for myself—I bless God more and more that He has called me to this work. I feel that separation from it, next to separation from Christ himself, would be the greatest trial which could befall me; and I trust that it may please God to allow me to spend and be spent for the people to whom He has sent me."<sup>2</sup>

My brethren, the preacher cannot single out any individual, and press upon him the duty of dedicating himself to such a work as this. As our entrance upon the ministry at all is a matter for those deep self-searchings in which none but He who knows the heart can interfere, so in this most solemn and re-

---

<sup>1</sup> Buchanan's Letters, p. 208.

<sup>2</sup> Letter from Rev. J. Ireland Jones, A.B., Ceylon.

sponsible portion of it, it is on the bended knee, in the secret of the closet, amid the calm of communion with God, that a man must earnestly consider and faithfully reply to those inward promptings which may be directing him to missionary work. It should be no temporary excitement, and no shallow Christianity, which leads a young man to step out before the host of the Lord and say, "*Here am I ; send me!*"<sup>1</sup> But notwithstanding all this, our appeal must be personal and urgent. "It is to individuals—or rather at each slow step of our progress we might say, it is to some one individual—that we look for a serious and resolute attention to the claims of foreign lands. Is it not reasonable, in an age which has thrown more light upon the state of the unchristian world, and upon the true method of evangelizing all nations, than has been enjoyed probably since the days of the Apostles—is it not in some degree incumbent on every young man, while solemnly pondering the question whether he feels himself inwardly called by the Holy Ghost to take upon him the work and office of the ministry, that every candidate for the sacred office should inquire whether there may not be also, in providence and in grace, a special call to some foreign part of the vineyard of the Lord? Certainly, with a well-informed and pious young minister, this inquiry is nothing short of his duty; an inquiry to which an

---

<sup>1</sup> Isaiah, vi. 8.

answer, safe and satisfactory, will be found, by consulting in a spirit of prayer the Word of God, the opinion of holy men, and the evidence of conscience."<sup>1</sup> And if any man is enabled and qualified through Divine grace to make this blessed dedication of himself to the work of Missions, he may rest assured of receiving all heavenly help on earth, and hearing at the last this gracious commendation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."<sup>2</sup> "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."<sup>3</sup>

---

<sup>1</sup> Jowett's Christian Researches.

<sup>2</sup> Matt. xxv. 21.

<sup>3</sup> Mark, x. 29, 30

## LECTURE IV.

### MODERN MISSIONS — ROMISH AND PROTESTANT.

---

2 COR. iv. 1, 2.

*Therefore seeing we have this ministry, as we have received mercy we faint not ; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.*

SUCH was the motive and such the course of action which the first great Missionary to the Gentiles laid down for the support and guidance of himself and his fellow-labourers.

Upon a former occasion we glanced at his thorough confidence in the power of the Gospel, and saw how it sustained him in undergoing the most arduous Evangelic labours. We here observe another principle which not only conduced to the same result, but endued him and his brother missionaries with a moral courage that enabled them to triumph over the temptations to weariness and timidity, which were sure to assail them, whilst delivering a distasteful message to an ungodly and opposing world.

The character of the ministry which they had re-

ceived, furnished the motive to which the Apostle is referring; it was a ministry of salvation; a ministry which, as he had explained in a previous portion of his letter, was far more glorious than that of the law, inasmuch as the law could only condemn, whereas the Gospel brought righteousness and life to sinners, through the obedience and atoning death of Christ. The fact of such a ministry being entrusted to a man for the salvation of his kind, and the consideration that he himself had been made a partaker of the mercy which it proclaimed, might well embolden the ambassador, and lift him up above the snare of paltering with his message, or pandering to the corrupt principles of his hearers.

In describing the course of conduct which these powerful motives led him to pursue, he seems to indicate, not indistinctly, that the false teachers at Corinth had been acting differently. They had been holding back the truth of God, or adulterating it with admixtures of their own. Instead of addressing themselves to men's consciences under a deep sense of their own and their hearers' responsibility, and thus at least winning a silent testimony to their sincerity, even from those who hated and rejected their message, they had, in order to advance their personal and party interest, craftily and unscrupulously accommodated their teaching to the corrupt views and wishes of those by whom they were surrounded.

In contrast to such unworthy proceedings, the Apostle and his brother missionaries had courageously



proclaimed the Gospel of Jesus Christ; they had dealt faithfully alike with the Word of God and the consciences of men; and whilst (as he elsewhere informs us) his rule was to become all things to all men, if by any means he might save some,<sup>1</sup> he never lowered the standard of the cross in order to conciliate the esteem, or avert the opposition of men. And assuredly it becomes *us*, who are entrusted; or hope to be entrusted, with the word of reconciliation, to bear in mind this conduct of its first ambassadors, and to realise, as a motive to our imitation of it, the glory and strength of the Christian ministry. Its glory consists in its grand design—the salvation of sinners through our Lord and Saviour Jesus Christ; its strength—in the perfect adaptation of its message, as God has given it, to effect that end—“And this is the record, that God has given unto us eternal life, and this life is in His Son,”<sup>2</sup> that “whosoever believeth on Him is not condemned,” but that “whosoever believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”<sup>3</sup>

To keep it back, or to alter it in the hope of thereby rendering it more successful, is not only to disobey God, but to be wiser than Him. Our success, as well as our duty, lies in the faithful, but still affectionate delivery of our appointed message. We are to press home upon men’s judgments and consciences the truth

---

<sup>1</sup> 1 Cor. ix. 22.

<sup>2</sup> 1 John, v. 11.

<sup>3</sup> John, iii. 18.

entrusted to our care, and we are to do this, not only with the deep conviction of its suitability and truth, but with the gratitude of men who have tasted of its mercy, and the humility of men who stand in need of it themselves.

There can be no doubt that much of the failure which has attended the proclamation of the Gospel in every age, has been the consequence of a policy similar to that which is condemned in our text; and perhaps nowhere can this be so plainly traced, or the contrast of true success, as following the course here commended, so distinctly perceived, as in the history of missionary enterprise.

In reviewing Christian missions from the Apostolic age to the time of the Reformation, some indications of this truth have already presented themselves to our notice, but in the period which has elapsed since the latter era, we find very marked and ample illustrations of it.

And here, in point of time, the missions of the Church of Rome are the first which present themselves for our consideration; and in dealing with them, we shall not imitate her want of generosity and candour,<sup>1</sup> by denying to her whatever credit she is fairly

---

<sup>1</sup> Cardinal Wiseman, in his "Lectures on the Doctrines and Practices of the Roman Church," 1836, comes to the conclusion that Protestant Missions "may be considered as completely unsuccessful, and that nothing has been done by them which can be considered as at all demonstrative of the Divine blessing upon the labours of those who have undertaken the task."—p. 123. A very able vindication was published in reply, by the Rev. James Hough, A.M., in which the misstatements and misrepresentations

entitled to, for the heroism and self-denial which have marked her missionary exertions in various parts of the world.

No one, I think, can sit down, and read with an unprejudiced mind, the recorded labours of many of her missionaries, without being convinced, that although they do not prove her doctrines or practices to be right, they establish beyond a doubt the sincerity of the men employed by her, and their untiring zeal and devotedness in promoting the objects of their mission. And I will go farther and express my conviction, that some of them had, notwithstanding all their great and grievous errors, a true love for the Saviour in their hearts, and my hope, that many from amongst the heathen were led, through their instrumentality, to embrace His great salvation.

I cannot doubt that sufficient light often came through that dark medium (as I believe it often does under similar circumstances at home), to bring Christ near to many a soul in heathen lands; and the forti-

---

of the Cardinal are fully exposed. A virulent attack has been recently made on Protestant Missions, in three volumes, entitled, "*Christian Missions, their Agents, their Method, and their Results*," by T. W. M. Marshall. In speaking of this work, the *Saturday Review*, Feb. 8, 1862, has well said that if Protestant missions "do not succeed in converting many, he cites their want of success to prove their want of inspiration. If they do succeed, he calls the conversions sacrilegious, and is unable to think of them without horror." The reviewer adds, "We believe that the work itself will hardly be acceptable to the majority of Mr. Marshall's own brethren, as it is certainly ill calculated to be serviceable to their cause."

tude with which many of these converts endured the most terrible of martyrdoms, rather than deny the Redeemer's name, gives hope that they had really found Him to be precious; and that when the wood, the hay, and the stubble, are all consumed in the day of the Lord, there will be found the gold, and the silver, and the precious stones,<sup>1</sup> to the glory of His grace.

But much as there is to win our admiration in the spirit of self-sacrifice displayed by many missionaries of the Church of Rome, one cannot help being struck with an error which intertwined itself with this heroic spirit in the noblest and best of them. Their aim and desire was not so much to preach Christ as to die for Him. They seem to have considered their mission unfulfilled except they met a martyr's death; and consequently they often courted persecution with a rashness which stood in striking contrast to the spirit of him who was in a strait betwixt two, "having a desire to depart and be with Christ," which was "far better;" but feeling at the same time that "to abide in the flesh" was "more needful"<sup>2</sup> for his converts.

But whilst we discern and condemn the error, which had more of human than Divine chivalry about it, let us not allow their example to pass by us unimproved. We are far less likely to imitate their self-denial than to fall into many of their mistakes; and whilst the latter must be exposed with a fearless hand (and the more so because they are mistakes to which,

---

<sup>1</sup> 1 Cor. iii. 12.

<sup>2</sup> Phil. i. 23, 24.

in one form or another, the Church of Christ is ever liable), we, who have loftier aims and nobler motives set before us, may well be reprov'd and quicken'd, whilst we contemplate their earnestness and devotion.

At the time of the Reformation, the Church of Rome commanded the allegiance of the great maritime powers of Europe, and was thus placed in a position peculiarly favourable for pushing her missionary enterprises. Many of these had been already baptized in blood. The cruelties perpetrated by the Spanish and Portuguese missionaries, in order to induce their wretched victims to profess Christianity, have been held up to indignation even by Romish writers, and need no repetition here.<sup>1</sup> But Rome now adopted different tactics, and set herself to make up for what she had lost in Europe, by attempting new victories in the distant regions both of Asia and South America. For this purpose she put forth, not only the energy of her more ancient religious communities, but availed herself of the powerful agency

---

<sup>1</sup> "In extending the empire of Christ, the Spaniards and Portuguese, if we may believe their own historians, were equally active and successful. . . . But these accessions to the Christian Church will not be highly appreciated, or rather will be deplored, by those who consider that these nations were coerced, by barbarous and abominable laws and punishments, to abandon the religion of their ancestors. . . . Such a judgment has been pronounced, not merely by those whom the Romish Church calls *heretics*, but also by the best and most solid members of the Romish community, Frenchmen, Germans, Italians, Spaniards, and others."—Mosheim, *Ecc. Hist. cent. xvi. sect. ii. § 1.*

which the newly established order of the Jesuits supplied to her hand.<sup>1</sup>

And, certainly, if the success of missions depended on the combination of human skill and power, those then undertaken ought to have been the most successful that the world ever saw. Whatever learning could suggest, or wealth command, or authority enforce, were lavished upon these gigantic enterprises; and if the victories then achieved were real—if the thousands and tens of thousands who (after all allowance for exaggeration) were then certainly induced to adopt the Christian name, had been truly converted to the Christian faith, then indeed the Church of Rome might have placed her claims on higher grounds than she had ever done before, and called upon her recusant children, with something like a voice of authority, to return to her fold.

But however dazzling and rapid were these first successes, a closer inspection shewed them to be valueless, and time proved them to be alike transitory and delusive.

No missionary of the Church of Rome has gained a higher name than Xavier,<sup>2</sup> and certainly none ever

The Society of Jesus was founded A.D. 1540.

<sup>2</sup> Francis Xavier was born in the South of France, A.D. 1506, and was educated at Paris, and there became a distinguished teacher. He was induced by Ignatius Loyola to join the new Society of the Jesuits. In 1541 he set out for India, established himself at Goa, and, after seven years of labour in different parts of Hindustan, sailed to Japan, where

laboured with more devotedness to her cause. "Twice he traversed the provinces of Southern India; twice he crossed the sea from Cape Comorin to China, and even to Japan. In the space of eleven years he passed over three times the circuit of the globe, till his name acted as a spell on the minds of men throughout the Indian seas."<sup>1</sup> By his own account he baptized 10,000 heathen in a single month, and, according to the "Annals of the Faith," through his influence Ceylon became Christian, Travancore was gained to the faith, and Japan contributed between one and two million converts to the Church of Christ.

But the gospel which he proclaimed was another gospel<sup>2</sup> than that which the apostles preached, and was propagated by other means than those which they employed. The missions which he undertook and superintended were vastly superior to those which followed them, yet they were marked by more zeal for the advancement of his order and the interest of his

---

he continued for two years and a half, but with no great success. Soon after his return to Goa he proceeded on a mission to China, A.D. 1552, and died of fever just after his arrival on the coast. He is said to have exclaimed in his last hours, with reference to the impenetrable state of the Celestial Empire, "O rock, rock, when wilt thou open?" He was interred at Goa. It is worthy of notice, that although the accounts of his life which subsequently appeared, are crowded with accounts of miracles wrought by him, there is no allusion in his own letters to the possession of such a power; and it is expressly stated by his biographer, that when questioned on the subject, he disclaimed the gift of miracles.

Grant's Bampton Lectures, p. 146.

<sup>2</sup> Gal. i. 6.

communion, than for the promotion of Divine truth—their success, moreover, judging from Xavier's own account,<sup>1</sup> appears to have been enormously over-rated; and we have it upon high Roman Catholic authority, that “being entirely disheartened by the invincible obstacles he everywhere met in his apostolic career, and by the apparent impossibility of making real converts, he left the country in disgust.”<sup>2</sup>

The progress of Jesuit missions served to develop the seeds of weakness and corruption which were inherent in them. Their unscrupulous attempt to swell the lists of their converts<sup>3</sup> soon afforded a striking parallel to that so severely condemned by our Lord in the Pharisees of His day, “who compassed sea and land to make one proselyte;” and at

---

<sup>1</sup> The Abbé Dubois has confessed that Xavier considered his endeavours to convert the natives to anything worthy of the name of Christianity, a total failure. He is acknowledged to have “soon discovered in the manners and prejudices of the natives an insurmountable barrier to the progress of Christianity amongst them, as appears from the printed letters still extant which he wrote to St. Ignatius Loyola, his Superior, and founder of the order of the Jesuits.”

<sup>2</sup> Abbé Dubois' Letters.

<sup>3</sup> These attempts were charged upon them by Romish friars of other orders, who accused them “of the most culpable indulgence in tolerating and winking at all kinds of idolatrous superstitions amongst their proselytes; and with having themselves rather become converts to the idolatrous worship of the Hindus, by conforming to many of their practices and superstitions, than making Indians converts to the Christian religion.” And even the Abbé Dubois concedes that these “charges had some degree of foundation.”—See M. Dubois' Letters, pp. 7, 8.



length reached such a climax as to arouse the indignation (sometimes the *fruitless* indignation) of the Church of Rome herself.<sup>1</sup>

The proceedings of Robert de Nobili and his fellow missionaries at Madura are unparalleled in the annals of audacity and fraud. Not only did they conform to the customs and practices of the heathen, and allow their converts to retain, under a thin disguise, the very worst forms of their old idolatries, but they pretended to be Brahmins of the West, of a higher order than any in India, forging a deed (in ancient Indian characters) to substantiate their claim, attesting its genuineness by a solemn oath, and swearing before

---

<sup>1</sup> Pope Clement XI., in 1711, had issued decrees against the celebrated rites of Malabar, which were an adoption of heathen superstitions under a Christian name; but Lainez, Bishop of St. Thome, aided by a Jesuit priest named Bouchet, solemnly declared that the Pope had sanctioned those ceremonies. Clement afterwards issued a brief exposing the falsity of this statement. (Norbert, i. 213, 238.)

When Cardinal de Tournon arrived at Pondicherry, with full powers as Legate to stop abuses, the Jesuits at first deceived him into the belief that the complaints against them were groundless; but when, on fuller inquiry, he discovered the truth, and issued a manifesto against their proceedings, they not only treated it with scorn, but denied the authority of the Pope to interfere. On his arrival in China, where he found similar practices carried on by the Jesuits, he met from them similar resistance, narrowly escaped dying at their hands by poison, and was arrested by them at Macao, on his attempt to return to Europe, and died in a dungeon. Two other legates were sent out by the Pope, but met with like resistance; and it was not until Benedict XIV. filled the papal chair, that the Jesuits were compelled, by his determined methods, to yield a reluctant submission.—Norbert, “Memoires Historiques.”

the assembled Brahmins of Madura that they derived their origin from the god Brahm;<sup>1</sup> nay, more, they forged a Veda, and so artfully imitated the style of the original Hindoo books, as to impose not only on the credulity of the natives, but on the sagacity of the learned in Europe, until the fraud was discovered and exposed some forty years ago.<sup>2</sup>

It were strange, indeed, if missions founded on such principles and sanctioning such practices, could stand the test of time; and accordingly we find that when, as at Madura, the compliances with heathen superstition were abandoned, the conversions came suddenly to an end;<sup>3</sup> when, as in Ceylon, the con-

---

<sup>1</sup> Father Jouvenci, a learned Jesuit, has not only recorded this scandalous transaction, but has spoken of it in such a way as leads the historian to exclaim: "Is it not astonishing that this reverend father should acknowledge—is it not monstrous that he should applaud, as a piece of pious ingenuity, this detestable instance of forgery and fraud?"—See Mosheim, *Ecc. Hist. cent. xvii.*, sec. ii. 7.

<sup>2</sup> "See an account of this forgery, called the Ezour Vedom, in Note P.

<sup>3</sup> "What the Jesuits had foreseen" (that is, from their submission to the Pope) "happened; a great number of proselytes preferred renouncing the new religion to abandoning their practices. A stop was put to conversions, and the Christian religion began to become odious to the Hindoos on account of its intolerance.

"The Hindoos soon found that those missionaries, whom their colour, their talents, and other qualities, had induced them to regard as such extraordinary beings, as men coming from another world, were, in fact, nothing else but disguised *Feringy* (Europeans); and that their country, their religion, and original education were the same with those of the vile, the contemptible *Feringy* who had of late invaded their country.

querors threw attractions around a new faith, the former converts passed over at once to the religion of the invaders;<sup>1</sup> or when, again, as at Seringapatam, in more recent times, Tippoo Saib proposed the alternative of Mahomedanism or death to 60,000 Romish converts, "they apostatized *en masse*, without resistance or protestation."<sup>2</sup>

In other parts of the pagan world, the missions of the Church of Rome developed her character for political intrigue.

In China, where her numerical successes (under Rogier and Ricci) were surprising, where she reckoned princes amongst her converts, and at one time had actually committed to her care the heirs to the throne of the Celestial Empire,<sup>3</sup> her contests and intrigues

This event proved the last blow to the Christian religion. No more conversions were made; apostacy became almost general in several quarters and Christianity became more and more an object of contempt and aversion, in proportion as the European manners became better known to the Hindoos."—Abbé Dubois' Letters, p. 11.

On the same authority it is stated, that in about 70 years after the bull of Benedict XIV. (*Omnium sollicitudinem*) had put an end to the Jesuit malpractices, the converts had decreased one-third.

<sup>1</sup> For some account of the Portuguese converts in Ceylon, and the readiness with which they at first accepted and afterwards renounced Romanism, see Note Q.

<sup>2</sup> See account of this apostacy, as given by Abbé Dubois, in Note R.

<sup>3</sup> The Emperor Kang-he was educated by the Jesuit missionaries, and promoted them to great eminence. In 1692 he issued an edict in their favour, legalizing the preaching of the Christian faith, and giving full liberty to his subjects to embrace it. In 1700 he erected a splendid temple for the use of the Jesuits within the confines of his own palace.—Preface to Vol. XVI. "Lettres Edifiantes."

aroused the suspicion, and finally the hostility, of the rulers; so that she can now only boast of a miserable remnant of the goodly numbers whom the Jesuit missionaries, at their expulsion, left to the care of their successors.<sup>1</sup>

In Japan, where her converts were numbered by the million, and where the entire power of the Government had been won over to the protection of Christianity, her earthly aims and intermeddling policy kindled one of the fiercest persecutions ever excited in a heathen land, banished for two centuries the very mention of Christianity, and extinguished in the blood of her own converts the light which, had Rome been faithful, might have been irradiating ever since, not only the empire of Japan, but from it the whole eastern archipelago.<sup>2</sup>

---

<sup>1</sup> Rogier arrived in China about 20 years after Xavier's death, and was soon followed by his coadjutor, Ricci, called by Mosheim "the father of the Chinese Church." Both of these, and especially the latter, were men of considerable talent and learning. Ricci held that the greatest portion of the rites of the Chinese might be retained by the converts, but this was opposed not only by the Franciscans and Dominicans, but by many of the Jesuits also, and led to long and fierce disputes amongst these several orders, and to conflicting decisions by different Popes. There can be no doubt that the compliances sanctioned by the Jesuits were the means of swelling their list of converts, and just as little that the disputes upon the subject awakened the suspicions of the rulers. Persecutions commenced in 1736, and from that period the missions declined. A large number of converts (some 200,000) are boasted of as existing in China at the present day, but even this would not be one-fifth of the number which the Jesuits left behind them.—See "*Annales de la Foi*," vol. ii. p. 245.

<sup>2</sup> Christianity had existed for nearly a century in Japan. Xavier had

The history of Romish missions in the West affords a parallel to that in the East, both in respect to their rapid success and rapid declension. For a century and a half the Jesuits had intrenched themselves in the heart of South America, and constituted a spiritual republic amongst the Reductions of Paraguay. Their triumphs were unbounded, their authority supreme, their resources exhaustless; and yet, at the end of that long and undisturbed possession, the neo-

---

introduced it in 1549, and when he left that country, in 1552, he left a great number of converts behind him. In 1585, when a Japanese embassy was sent to Rome, there are said to have been 200,000 Christians, many of them belonging to the highest ranks. The Emperor had not only shown great favour to the Jesuits, but had excluded paganism from a new city which he had founded. Various reasons are assigned for the persecutions that followed, but nearly all are agreed that certain intercepted letters informed the Emperor that the teachers of the new religion designed to raise a sedition. The persecution raged fearfully for many years, and thousands and tens of thousands endured death rather than renounce Christianity; yet it is said that 600,000 Christians still survived. At length, in 1637, decrees were passed requiring all foreigners to quit the country at once on pain of death; and the Japanese Christians were commanded, under the same penalty, to return to Paganism. These decrees were rigorously enforced, and at length the very name of Christianity was blotted out of the land.

The following inscription was engraved above the vast common grave in which a multitude of the Japanese martyrs were interred:—"So long as the sun shall warm the earth, let no Christians be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay the forfeit with his head."

It is only within the last few years that permission has been accorded to Christians to settle and trade in Japan; and it is to be hoped that the day is not far distant when Christianity, in a purer form than before, may strike root in the soil.

phytes had scarcely one advantage over the savage Indians that surrounded them, and the diminished number who still bear the name of Christians may be better designated as "baptized Pagans," and are almost as ignorant as their ancient ancestors.<sup>1</sup>

So little reason, after all, has Rome to be proud of the missions of which she has vaunted most; and it is worth observing, that in proportion as she has improved her method of conducting missions—just in proportion as she has abandoned the more flagrant arts which she formerly employed, her apparent triumphs have been fewer and less extensive, insomuch that one of her oldest and most celebrated missionaries in India has not hesitated to declare that it is utterly hopeless to expect the true conversion of the natives.<sup>2</sup>

---

It is said that no less than 150,000 Indians were collected into these Reductions, and great pains were taken to reclaim them from wandering and barbarism to the civilization of settled homes; but although the plan evinced much human wisdom, it displayed little of the wisdom of the Gospel. This Jesuit republic was so strong as to wage a war against the united forces of Spain and Portugal, in 1752, but the conflict exasperated the minds of princes against them, and led to a closer scrutiny of their proceedings. The Dominican missionary Labat, when asked by the General of the Order of the Jesuits, what progress Christianity was making amongst the people of America, replied—"Either none or very little; that he had not met with one adult among those tribes who was truly a Christian; that the preachers among them were useful only by baptizing occasionally infants that were at the point of death." "The Spaniards and Portuguese," says the same missionary, "have no cause to boast of the success of their tribes: they only induce the Indians to feign themselves Christians through fears of torture and death."—See Mosheim, *Eccl. Hist.* Vol. IV., p. 28, note.

See Note S.

Such records are instructive. They warn us against the fatal mistake of contenting ourselves with the propagation of an ecclesiastical system, or a set of peculiar tenets, instead of aiming at the spread of the Redeemer's kingdom. It is not the Church as such, not our own peculiar dogmas, but the "Gospel of the grace of God"<sup>1</sup> which we are commissioned to preach. It is not Christendom, but Christianity, which we are privileged to extend. Much as we love our Apostolic Church, and deeply convinced as we are that it is the best instrumentality for promoting and consolidating the work of missions amongst the heathen, we must have a higher aim than the extension of its influence, or the enlargement of its borders.

Our business lies with the souls of men, and we have never fully accomplished our task until we have brought them, so far as lies in our power, into contact with the constraining love of God in Jesus Christ our Lord. Moreover, the purity of the message is indispensable to ultimate success, and if we suffer any human admixture to mar its heavenly simplicity,<sup>2</sup> the effect will be similar to that of the poison which was dropped into the fabled vessels of antiquity, and which, mingling with their pure contents, caused them to split into a thousand fragments.

---

<sup>1</sup> Acts, xx. 24.

<sup>2</sup> See a specimen of Jesuit instruction prepared for the Iroquois Indians, in Note T.

Nor must we forget that the means to be employed in spreading the Gospel, should resemble itself in the purity and honesty of their character.

More than once have Protestant missions fallen into a like mistake with the Church of Rome, and been followed by similar results. When the Dutch became possessors of Ceylon, they prostituted the reformed faith by making the profession of it an indispensable qualification for official employment, and thus gave rise to an amount of hypocrisy and unsound profession, which terminated in a wide-spread defection from the faith, and an utter indifference to religion.<sup>1</sup> In India, the indulgence long given to the system of caste by successive missionary bodies, operated as a hindrance to the spread of Christianity, and jeopardized the purity and stability of the Gospel in that land.<sup>2</sup>

---

<sup>1</sup> For an account of the Dutch Converts in Ceylon, see Note U.

<sup>2</sup> Caste appears to have been a semi-political, semi-religious institution, introduced by the conquerors of India 3,000 years ago, and intended at once to bind together the conquerors, and to oppress the conquered. The word itself is said to be Portuguese, and to mean "separation." It is a gigantic pharisaism, and stands alike opposed to the spirit of the Gospel and the welfare of mankind. "The system of caste," says Weitbrecht, "is calculated to destroy the happiness of social life among them (the Hindus), and to eradicate every feeling of love and benevolence to their neighbours" (*Missions in Bengal*). . . . "The greatest of all impediments to the improvements of the moral, social, and religious condition of the Hindus," says another writer, "is the tenacity with which the distinctions of caste are holden."—Seatteau's "Indian Recollections," p. 84.

It is a remarkable fact that when Budhu "The Enlightened One," 500 years before Christ, appeared in India as a Reformer, his great principle



Instances like these serve to enforce the lesson which the entire history of Romish missions so forcibly inculcates, that "the weapons of our warfare," if they are to be "mighty," must not be "carnal;"<sup>1</sup> and like it, they warn us to renounce the hidden things of dishonesty, "and by manifestation of the truth" to "commend ourselves to every man's conscience in the sight of God."

Let us now turn to the rise and progress of Protestant Missions.

The Reformation, however glorious in its character, and beneficent in its results, dealt with nations and individuals rather than with the world at large. The

---

was "the equality of men," and this he opposed to the system of caste; but the old party prevailed, and Buddhism fled to China and Ceylon.

When Xavier visited India he seems to have adopted a different plan. He offered Christianity as a new caste to the Pulavers who had no caste, or were considered as low as if they had none, and conferred it on them by sprinkling with water, and signing with the cross. This will account for his success with the lower classes, and his failure with the Brahmins. But it is surprising to find that successive Protestant missions fostered this baneful institution. In 1826, the interposition of Bishop Heber was sought for, in consequence of several disputes arising out of the recognition of caste. He seems to have been unwilling to offend the natives by any strong measure, and the indulgence thus exhibited was followed by the introduction of so many heathenish practices, that the purity of the Christian faith appeared to be in danger.—See Report of S. P. G., 1834-5, p. 183. Bishop Wilson found it necessary to oppose the system with all his authority and determination, and, after a severe struggle, succeeded in accomplishing his object. Hundreds of converts at first withdrew from the communion of the Church, but most of them afterwards returned, and the question was set at rest, we trust, for ever.

<sup>1</sup> 2 Cor. x. 4.

action of the different Protestant communities necessarily partook more of a conservative than of an aggressive character. Occupied as the Reformers were in the important task of restoring the doctrine, and arranging the system of the Church at home, obliged to guard against re-capture (by a watchful and relentless foe) every inch of vantage-ground which had been recovered from the realms of superstition, and busied in clearing the garden of the Lord of those weeds and briars which for centuries had overspread it—it is not surprising that the field of the world which lay outside, should attract little of their care or culture.

It will be admitted that the peculiar circumstances in which they were placed afford a palliation, though not a justification, of their neglect of missionary labours; and it ought not to be forgotten that the aspersions which have been heaped upon the Reformed Churches for their dereliction in this particular, come with a peculiarly bad grace from that Church, whose opposition and persecution were the great hindrances to such efforts being earlier made.

The first attempt made by any of the Reformed Churches to send the Gospel to the heathen, appears to have originated with Calvin and the Church of Geneva, about A.D. 1555, who sent fourteen missionaries to accompany to Brazil an expedition, which had been set on foot by Admiral Coligni. The effort, however, failed, owing to the apostacy and cruelty of a Knight of Malta, to whom the charge of the expe-

dition had been entrusted. The greater part of the colonists were forced to return home, and those who remained behind were villanously murdered.<sup>1</sup>

Some four years later, A.D. 1559, a mission was undertaken to Lapland, under the royal sanction of Gustavus Vasa,<sup>2</sup> King of Sweden, and perpetuated by his successors; but the remainder of the sixteenth

---

<sup>1</sup> Nicholas Durand de Villegagnon, Knight of St. John, and Vice-Admiral of Bretagne, was chosen by Admiral Coligni to superintend the execution of his project of establishing a Protestant colony in the Brazils, and Henry the Second, King of France, gave his sanction to the scheme. Calvin appears to have furnished, upon application, fourteen spiritual teachers. Scarcely had they landed in Brazil, when Villegagnon (who had previously professed himself a Protestant) discovered his true character, and having returned to the bosom of the Roman Catholic Church, commenced a series of persecutions against the missionaries, and finally demanded their return to France. He not only expelled the men whom he had induced to emigrate, and promised to protect, but gave to the captain of the vessel in which they returned, a formal process against them, demanding of the judges in France, that they should brand and burn them as heretics. The Portuguese who were already settled in Brazil, took advantage of the division which Villegagnon's apostacy occasioned amongst the colonists, and murdered all who remained in the country after his departure.—See Brown's "Hist. of Missions;" Mosheim, Ecc. Hist. cent. xvi. sec. 2. c. 7.

<sup>2</sup> Christianity had been introduced into Lapland some ages before the Reformation, but the inhabitants were still sunk in Pagan superstition, when Gustavus Vasa sent an esteemed missionary named Michael to instruct them in Christianity. In the beginning of the seventeenth century, the kings of Sweden erected several churches in Lapland, and even brought over some youths to be educated at the University of Upsal. Gustavus Adolphus (1611) established schools, and had parts of Scripture and useful books translated into the language of the Laplanders; but more than a century elapsed before the New Testament was placed in their hands, A.D. 1755.

century, though presenting proofs that the missionary spirit existed in the bosom of the Church, is not fruitful in missionary enterprise.

The following century is distinguished by the self-denying labours of Elliott,<sup>1</sup> the Mayhews,<sup>2</sup> and their companions amongst the North American Indians, as well as by the reprehensible attempts of the Dutch

---

<sup>1</sup> Elliott, "the Apostle of the Indians," was educated at Cambridge, where he became a distinguished scholar. In 1631 he went out as pastor to the company of Nonconformists who had emigrated to America, and who founded the colony of New England. He became so deeply interested in the North American Indians, that in 1646 he entered upon a mission to the tribes. He translated the Scriptures into the Mohegan tongue, and was aided in printing it by the Society for the Propagation of the Gospel. His zeal and piety met with considerable success. In 1674, there were seven Indian "praying towns," containing nearly 500 persons, under his care, besides a still greater number of converts to whom land had not been then assigned. He underwent great physical and mental labour, but lived to the age of eighty-six. His Bible (Virginian) was the first that was printed in America, and is now a literary curiosity, there being scarcely any persons living who can read or understand a single verse of it.

<sup>2</sup> Thomas Mayhew commenced his mission amongst the Indians in 1646. He had a brief but successful career. He left in 1659 to seek for additional labourers in England, but the vessel was never heard of after she left the port. His father (the chief magistrate of the colony), then advanced in life, set himself to learn the language, and entered on the office which his son had filled. He laboured until he was ninety-three years of age, and left a grandson to succeed him in the work. Five generations of the Mayhews have laboured in this one field. The first-fruits of this mission, Hiacoomes, became eminent as a native preacher. The Indians of this district are said to have amounted, in 1674, to 3,000, of whom one-half professed Christianity. In 1792, such had been the wasting away of the tribes, that they had decreased to 440!

to propagate Christianity by worldly inducements, in the provinces which they had wrested from the Portuguese.

The Danish missions in India and Greenland, at the commencement of the eighteenth century, may be said to have inaugurated the era of Protestant missions, and the names of Zeigenbalg<sup>1</sup> and Schwartz<sup>2</sup> in the

---

<sup>1</sup> When Frederick IV. of Denmark, at the instance of his chaplain, Dr. Lutkens, resolved to organize a mission to the coast of Coromandel, Zeigenbalg, and his companion Plutcho, who had been educated at the University of Halle, were selected for the work, and sailed for India in 1705. Tranquebar, which was the principal settlement of the Danes, became the seat of their mission. Zeigenbalg soon made himself master of Tamil, and is said, in elegance of style, to have excelled many of the Brahmins. Beside translating the Scriptures, he prepared grammars, lexicons, and catechisms, instituted schools, established a printing-press, and laid the foundation for that extensive mission which was afterwards sustained by the Society for Promoting Christian Knowledge. Zeigenbalg died A.D. 1719, at the early age of thirty-six, having accomplished one of the noblest works that was ever permitted to man to do.

<sup>2</sup> Christian Frederic Schwartz, born October 26, 1726, entered the University of Halle in his twentieth year. He and another student were appointed to learn Tamil, in order to carry the Bible in that language through the press; the design was abandoned, but the knowledge of the Tamil acquired by Schwartz, led to his missionary career. He arrived in Tranquebar in 1750, and laboured for the Danish mission until 1776, and afterwards for the "Society for Promoting Christian Knowledge," to which the mission was soon after transferred. The wonderful influence which he gained over the natives, both by his preaching and character, is proved not only by his being selected by their rulers to act as arbitrator with the English, and by the Rajah of Tanjore to be guardian of his son, but by the fact that to this day his name is held in veneration both by Mahomedans and Hindus. Bishop Heber says of him—"He was one of the most active and fearless, as he was one of the most successful missionaries who have appeared since the Apostles." Schwartz died on the 13th February, 1798.

one, and of Hans Egede<sup>1</sup> in the other, recall the memory of a devotedness as spiritual as it was heroic.

From this period the history of missionary effort flows on in a more continuous stream; and if we pass on to the action of our own Church and country, without noticing the various agencies employed, whether by other Churches abroad, or by dissenting bodies at home, it is from the impossibility of mentioning them all, and not from any intention of depreciating their labours, or undervaluing their success.

One community, however, cannot be passed over in silence, because it still stands supreme in all that concerns missionary devotedness. It was in 1731 that 600 exiles from Moravia, who had recently sought a shelter from Romish persecution in Saxony, formed the noble resolve of carrying the Gospel of Christ to the heathen. Few, poor, and persecuted, these illustrious exiles pledged themselves solemnly to this grandest of enterprises, and went forth, in simple reliance upon God, to preach Christ crucified in pagan

---

<sup>1</sup> The Danish mission to Greenland was begun in 1721, and owed its origin to Hans Egede, Pastor of Vagen, in Norway, who had long cherished the desire of evangelizing that country. Frederic IV. at length sanctioned his enterprise, and after a narrow escape from shipwreck, the Missionary arrived at his destination. The history of his mission is a mingled tale of disaster and success, of devotion and disappointment. In 1736 he returned to Copenhagen, and prevailed on the king to found a seminary for training missionaries. He died after an honourable and useful life, aged seventy-three. This mission was afterwards taken up, and successfully prosecuted, by the Moravians.—See Crantz' "History of Greenland," Vol. I.

lands. "Within ten years they had established missions in the West Indies, South America, Surinam, Greenland, amongst the North American tribes; in Lapland, Tartary, Algiers, Guinea, and the Cape of Good Hope;"<sup>1</sup> and their success has been commensurate with their zeal, and corresponding with their purity. Numbering only about 10,000 in Europe, it is calculated that they have already sent out 2,000 agents; that one out of every forty in their community is a Missionary to the heathen, and that there are 57,000 in pagan lands, who have either been converted by their instrumentality, or are receiving instruction at their hands.<sup>2</sup> May we not learn from their example

---

<sup>1</sup> Grant's Bampton Lectures, p. 190.

<sup>2</sup> The circumstances in which the Moravian Mission originated deserve to be noticed. Count Zinzendorf, when attending the coronation of Christian VI. at Copenhagen, in 1731, saw two Greenlanders who had been baptized by Hans Egede, and learned with regret that the Danish Government had resolved to abandon the mission. He also met there a negro named Anthony, who told him of the sufferings of the slaves at St. Thomas, and of their desire for the Gospel. Anthony visited Hernhut at the request of the Count, and made such an impression on the congregation by his simple appeals, that two young men, Leonard Dober and Tobias Leopold, with a philanthropy rarely equalled, offered not only to go to St. Thomas, but, as none but a slave was allowed to teach slaves, to sell themselves into slavery, for the purpose of preaching the Gospel to the negroes. In 1732 their first labourers were at work. The spirit of these Moravian missionaries may be gathered from a conversation which some of them had at Copenhagen with Count Pless: "How do you intend to get a livelihood?" "By the labour of our hands and God's blessing," adding, "we shall build a house and cultivate land." "But there is no wood to build a house with." "Then we will dig a hole in the earth and lodge there." The record of deaths is deeply interesting:—643 in mission service; 9 on missionary journeys; 11 on voyage out; 2 on voyage home; 22 by shipwreck; 12 murdered!

how much might be done by the whole Church of Christ, were it animated by a like missionary spirit!

Turning to our own country, the first missionary project was that of Cromwell, who planned "a Council for the Protestant religion," which was to be the rival of the Romish Propaganda, but the design was never carried into effect.<sup>1</sup>

The first Missionary Society organized in this realm was founded after the Restoration, for the purpose of spreading Christianity in New England,<sup>2</sup> and was

---

<sup>1</sup> "Stoupe told me of a great design Cromwell had intended to begin his kingship with, if he had assumed it. He resolved to set up a Council for the Protestant religion, in opposition to the congregation "De Propaganda Fide" at Rome. He intended it should consist of seven counsellors and four secretaries for different provinces. . . . They were to have a fund of £10,000 a year at their disposal for ordinary emergencies, but to be further supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old decayed building, that had been at first raised to be a college for writers of controversy."—Burnett's *History of His own Times*, Vol. I. p. 132. "The design deserves to be noticed as exhibiting something clearly akin to a missionary spirit, inasmuch as it was a recognition of the principle that it is the duty of a Christian State not to confine its exertions to the maintenance of true religion amongst its own subjects, but to maintain and defend it in every part of the world."—Bishop of Ossory's Sermon for C. M. S., 1851. The troublous character of the period may account for the fact that this project was never carried into execution.

<sup>2</sup> In 1649 an ordinance passed the English Parliament for the erection of a corporation by the names of "The President and Society for the Propagation of the Gospel in New England," and a general collection was appointed throughout England for its support. Lands to the value of between £500 and £600 per annum were purchased. On the Restoration, the corporation being dead in law, a Roman Catholic named Colonel Beddingfield, who had sold them an estate, basely repossessed himself of



largely indebted to the superintendence and munificence of our distinguished countryman Robert Boyle.<sup>1</sup>

And here, though it somewhat anticipates the order of events, I must refer to the noble enterprise of a kindred mind, who, both in respect of philosophy and piety, must ever be ranked amongst the brightest ornaments of our University. In 1725, Dr. Berkeley (then Dean of Derry) published his plan for the establishment of a missionary college in the Bermudas, and offered to resign his own valuable preferment (£1,100 a year), and dedicate the remainder of his

---

it, and refused to repay the money he had received for it. The corporation, however, was revived in 1661, by a charter from Charles II., and the estates restored; the Hon. Mr. Boyle was chosen governor, and held the office for thirty years, bestowing great pains and zeal to promote its objects. It was this Society which supported the various missionary undertakings in New England during the seventeenth century, and it had in its employ many gifted and eminent labourers.

<sup>1</sup> Boyle had been a director of the East India Company, and mainly instrumental in obtaining their charter. In 1676 he pressed on that body the duty of promoting Christianity in India, and sent £100 to assist in commencing a mission. Beside expending £700 on an edition of the Irish Bible, he had the Gospels and Acts in Malay translated and printed at his own cost, and aided in publishing the New Testament in Turkish. He bequeathed at his death £5,400 for the propagation of Christianity amongst infidel and unenlightened nations. The interest of this money was paid to the William and Mary College in Virginia, until the independence of America was declared, and then, on the action of Bishops South and Porteous, and the decision of Chancellor Thurlow, was applied to "the conversion and religious instruction of the negroes in the British West Indian islands." A Society for this purpose was incorporated by Royal Charter in 1793.—See Brown's *Hist. of Missions*, Vol. II., 624.

life to the missionary work. Such was the force of his eloquence and example, that three Fellows of this college<sup>1</sup> consented to accompany him, and to forego all their bright prospects at home for a missionary post abroad. Parliament sanctioned the proposal, and the prime minister of the day promised £20,000 to promote "the pious undertaking;" but obstructions were thrown in the way, the subsidy was basely withheld,<sup>2</sup> and after several years of anxious and devoted toil, Dr. Berkeley had to return to Europe, and abandon a scheme that reflects more honour on his name, than all his learned labours.<sup>3</sup>

---

<sup>1</sup> These three were the Rev. William Thompson, Jonathan Rogers, and James King. They offered to exchange all their prospects at home for a settlement on the Atlantic of about £40 a year, and "that too," says the historian, "at a time when a Fellowship in Dublin College was supposed to place a man in a very favourable point of view for attracting the attention of his superiors both in Church and State."—Brown's *Hist. of Missions*, Vol. I. p. 614.

<sup>2</sup> The money, under one pretence or another, was delayed; at length, when Bishop Gibson applied to Sir Robert Walpole, who was then at the head of the Treasury, he received the following disgraceful reply:—"If you put this question to me as a minister, I can assure you that the money shall most undoubtedly be paid, as soon as suits with public convenience; but if you ask me as a friend whether Dean Berkeley should continue in America expecting the payment of £20,000, I advise him by all means to return to Europe, and to give up his expectations."

<sup>3</sup> Berkeley sailed for Rhode Island in 1728, with his wife and missionary helpers, but had to return in 1731, owing to the failure of the promised supplies, and after devoting much of his private fortune, and seven years of his life, to the furtherance of his noble project. On his arrival in London, he returned all the private subscriptions which had been advanced for the undertaking. It is said that when the Queen, with whom he was

But whilst his memory lives to tell of Christian devotedness, and his example lasts to stir up others to follow in his steps, let it not be said that Berkeley toiled in vain; at least, let not this be said within these venerated walls, which have already fostered within them some noble spirits for the missionary work, and which I trust will send forth many more to carry the message of salvation to the perishing heathen.

The beginning of the eighteenth century witnessed the rise of two Societies connected with our Church, the one, the venerable Society for the Propagation of the Gospel in Foreign Parts<sup>1</sup> (1701), and the other the Society for Promoting Christian Knowledge. The latter, indeed, was not originally a missionary institution; but it proved that the missionary spirit was increasing in the land, when it lent effective help to the Danish missions in Tranquebar, and afterwards sustained a mission of its own in India.<sup>2</sup> The former, by its charter, was empowered to provide for the

---

a great favourite, endeavoured to dissuade him from his design, and offered her interest to procure him an English Bishopric, he nobly replied that he "would prefer the headship of St. Paul's College at Bermuda to the primacy of all England."—*Encyc. Brit. Art. Berkeley.*

<sup>1</sup> For some account of the operations of this Society, see Note V.

<sup>2</sup> The Christian Knowledge Society was founded in 1699, and not only aided and carried on missionary work in India, but gave effective help to it elsewhere. It was by its aid that the colony of Georgia (the last founded by Great Britain in America) was equipped, and had its schools sustained until the separation of the colonies from the mother country. It has also given large and effectual aid to the work of Biblical translation.

ministrations of our Church in the British colonies, and the propagation of the Gospel amongst the heathen inhabitants of these possessions. To this Society the Episcopal Church in America may be said to owe its existence, and by its instrumentality the means of grace have been preserved to our countrymen in our increasing colonies,<sup>1</sup> whilst at the same time it has not failed, during a century and a half, up to the measure of its strength, and in accordance with the conditions of its charter, to preach to the Gentiles the unsearchable riches of Christ.

But as yet the wide world, to which the commission of Christ referred, had not been the object upon which our Church had set her heart.

She had contented herself with providing for that portion of it which stood politically related to her, and it was only with the close of the last century she manifested a larger interest, and inaugurated a wider effort, by the formation of "The Church Missionary Society;"<sup>2</sup> and even this institution, by its first desig-

---

<sup>1</sup> The population of the British dependencies exceeds 200,000,000, of whom about 7,000,000 are of British birth or descent. The importance of securing to the latter the blessings of the means of grace, will be apparent to any one who considers not only their spiritual destitution when left without them, but the influence for good or evil which these colonists must exercise upon the surrounding heathens. The Society for the Propagation of the Gospel in Foreign Parts, has done much to meet this want in the colonies, as has also the Colonial and Continental Church Society.—See Note W.

<sup>2</sup> For some account of the origin and progress of this Society, see Note X.

nation—for “Africa and the East”—seemed to indicate a still contracted view of the great duty assigned to the Church of Christ; but the spirit of missionary zeal, and the daily increasing urgency of the claims of heathendom, soon expanded its operations, until now, at length, they acknowledge no other limits than those imposed by its means and opportunities.

We have already noticed that amongst the special missionary enterprises which have distinguished our own day, there is one which has enlisted this and the sister Universities in a noble effort for Central Africa. Already has the first band of missionaries gone forth, to scatter the seed of Gospel truth in that extensive field which the investigations of Dr. Livingstone have opened to our labours, and every heart will follow them with prayer for an abundant blessing.<sup>1</sup>

Of the successes which have followed the labours of Protestant missionaries I shall speak on a future occasion; they have been neither few nor unimportant, and if they have not been as rapid or numerically great<sup>2</sup> as those of Rome, they have at least been

---

<sup>1</sup> See Note N.

<sup>2</sup> It is quite plain, from the nature of the case, that it would be absurd to make the numbers of converts gained respectively by the Church of Rome and our own, a test of relative success. In the first place, her methods of admission to the visible Church are of too dubious and facile a character to make her boasted numbers of much importance; and in the next place, our estimate of missionary success depends not on the numbers but on the character of the converts. It may be doubted, however, whether we have not, in our anxiety to guard against abuse,

more substantial and enduring. They have been won, moreover, by the power of truth alone, and have been signally, and I doubt not providentially, independent of extrinsic aid. Unlike the missionaries of the Church of Rome, ours have received little favour or assistance from earthly powers.<sup>1</sup> For a long series of years, their labours were treated as alike fanatical and impolitic.<sup>2</sup> Within the memory

---

run into the opposite extreme from the Church of Rome, and been too slow and jealous in admitting converts to the Christian Church. It is a very important question, whether we are not warranted in imitating more fully than we do the practice of the early Church, which does not appear, judging from the apostolic history, to have refused baptism to those who made a profession of the Christian faith. It seems plain, from the case of Simon Magus (Acts, viii.), that the fear or probability of admitting hypocrites did not prevent the apostles from receiving into the Christian Church those who made a sound profession. Have we not inclined to the error of constituting ourselves guardians of the invisible Church (an office which belongs to the Lord alone), rather than of the visible Church, which is the office that has been entrusted to us?

<sup>1</sup> In 1793, certain clauses were proposed in a bill then depending before Parliament for the renewal of the Company's charter, to the effect that Christian men might be allowed to proceed to India for the purpose of propagating our most holy faith. These were peremptorily negatived. On that occasion, in the House of Lords, a learned Prelate (Dr. Horsey), who, in his celebrated controversy with Priestly, had rendered essential service to the cause of our common orthodoxy, actually deprecated "any attempt to interfere with the religion, the laws, or local customs of the people of India," alleging that, "as Christians, there was no obligation upon us, were it possible, which he denied, to attempt the conversion of the natives of India;" and that the "command of our Saviour to his apostles, to preach the Gospel to all nations, did not, as he conceived, apply to us!"—"India and its Evangelization," by Dr. Duff.

<sup>2</sup> No less a writer than Sidney Smith could publish the following sentiments in a tirade against missions in the *Edinburgh Review* :—"Shortly

of living men, Protestant missionaries have been forbidden by Protestant rulers to set their foot on Indian soil;<sup>1</sup> Christian ministers have been dismissed from the employment of Governments calling themselves Christian, for endeavouring to enlighten the ignorance of the natives;<sup>2</sup> converts have been expelled from the public service,<sup>3</sup> and stripped of all their civil

stated, then, our argument is this :—We see not the slightest prospect of success—we see much danger in making the attempt; and we doubt if the conversion of the Hindoos would ever be more than nominal. If it is a duty of general benevolence to convert the heathen, it is less a duty to convert the Hindoos than any other people, because they are already highly civilized, and because you must infallibly subject them to infamy and present degradation. The instruments employed for these purposes are calculated to bring ridicule and disgrace upon the Gospel; and in the discretion of those at home, whom we consider as their patrons, we have not the smallest reliance; but, on the contrary, we are convinced they would behold the loss of our Indian Empire, not with the humility of men convinced of erroneous views and projects, but with the pride, the exultation, and the alacrity of martyrs.”—See *Edinburgh Review*, 1808, article, “Indian Missions.”

<sup>1</sup> On Dr. Judson's arrival in India, in 1812, the Bengal Government peremptorily ordered him and his companions to return to America by the same ship in which they had arrived. It was this outrageous interdiction which led him to turn his steps to Burmah, and found the mission which afterwards became so successful in that land.

<sup>2</sup> The Marquis of Hastings dismissed a chaplain for distributing tracts at Gangadwarra, alleging, as a justification of his severity, that the man who could be rash enough to do such an act would let off a pistol in a powder magazine.

<sup>3</sup> Bishop Heber thus alludes to the case of the first Sepoy convert, Prabhu Din Pundah, at Meerut :—“I went with Mr. Fisher to a small congregation of native Christians, to whom, not being able to give them a service on Sundays, he reads prayers and preaches on this day. About twenty people were present—one, the ‘naick,’ or corporal, whom, in conse-

rights,<sup>1</sup> for the solitary offence of having become Christians—and this, too, at a time when the debasing idolatries of Juggernaut were fostered and sustained out of the revenues of our Indian Empire.<sup>2</sup>

---

quence of his embracing Christianity, Government, very absurdly, not to say wickedly, disgraced by removing him from his regiment, though they still allow him his pay. He is a tall, stout, plain-looking man, with every appearance of a respectable and well-behaved soldier.”—*Indian Journal*, ii. 298.

<sup>1</sup> The *Lex Loci* Act was passed by the Governor-General in Council, on the 11th of April, 1850, and enacted “that so much of the Hindoo and Mahomedan law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from the communion of either of those religions, shall cease to be enforced as law in the courts of the East India Company.” Previous to this enactment, a convert to Christianity in India not only suffered the loss of everything by his change of religion, but became a dead man in the eyes of the British law, which sanctioned and enforced the intolerant bigotry of his former creed. An individual, if found guilty by his caste-people of having violated any of the rules of caste, especially by becoming a Christian, and eating and drinking with Christians—for which there could be no sufficient penance or expiation—was formally expelled or excommunicated. From that time he was regarded as civilly, socially, and religiously dead; all who once loved him henceforth discarded him; every heart was closed and every door shut against him; his funeral rites were celebrated, and his property transmitted to his legal and natural heirs. It was no wonder that the natives should exclaim, “You bring us Christianity in one hand, and you punish us for receiving it with the other.” The natural result was that men hesitated to inquire into the Christian religion, lest they should be convinced of its truth, knowing well that to embrace the creed of Britain was to incur the severest penalties, under the sanction of British law. Let us be thankful that this impediment to the spread of Christianity, as well as most others of a similar kind, have been effaced from our national statute-book.

<sup>2</sup> What an impediment was thrown in the way of missionary effort, by the long-continued connexion of our Government with the idolatries of



And if, in spite of all these disadvantages, our missionaries have subdued kingdoms to the faith of Christ, and won spiritual victories at which heaven has rejoiced, it is because "the foolishness of God is wiser than men, and the weakness of God is stronger than men."<sup>1</sup> If they have succeeded, notwithstanding all the power and influence that have been arrayed against them, whilst Romish missions have failed when sustained and fostered by all the authority and force of human governments, it is because they "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending themselves to every man's conscience in the sight of God." Our missionaries have been confessedly men of pure doctrine and unblemished life, men who gloried in nothing "save in the cross of our Lord Jesus Christ,"<sup>2</sup> and whose virtues and self-denial would have done honour to the Church in any age.

---

India, may be estimated from the following remarks of an unconverted Hindu, who was Head Government Clerk of the station near the Temple of Juggernaut: "Further, the author is disposed to think, that so long as the donation is allowed by Government, and paid from the public treasury to support the idol Juggernath, the Hindoos will not be wrong in concluding that it is paid out of respect for the heathen temple. Whatever may be said to the contrary, so long as this sum is continued, it must be understood that British connexion with idolatry has not ceased; for this connexion affords a great deal of satisfaction and comfort to a large number of Hindoos who are fond of paganism."—From "History of Poonee, with an Account of Juggernath," by Brig Kishore Ghose. Cuttack, 1848.

<sup>1</sup> Cor. i. 25.

<sup>2</sup> Gal. vi. 14.

Where will you find benevolence superior to that of Schwartz,<sup>1</sup> or piety to that of Henry Martyn,<sup>2</sup> or self-sacrifice to that of Brainerd?<sup>3</sup> Our missionaries have been as ready to lay down their lives for Christ as were the martyrs of olden time; and whether it be a Williams dying beneath the clubs of savages at Erromanga,<sup>4</sup> or Gardiner starving in his lonely cave

<sup>1</sup> "To say that he was disinterested in regard to money, is nothing; he was perfectly careless of power, and renown seemed never to affect him, even so far as to induce even an outward show of humility."—Heber's *Indian Journal*, ii. p. 266. For a full and well-merited testimony to his character, see a copy of the inscription on the monument erected to his memory by the East India Company, Note Y.

<sup>2</sup> Henry Martyn entered St. John's College, Cambridge, in 1797, came out Senior Wrangler in 1801, and was chosen Fellow in 1802. He embarked for India in 1805, and laboured with unremitting devotedness both there and in Persia, until his death at Tocat, in 1812, aged 31.

<sup>3</sup> David Brainerd went as missionary from New York to the Indians of Albany, in 1742. His duties and labours were of the most arduous description. "Notwithstanding ill health, he spent a life of unremitting activity, making frequent journeys from one place to another, and devoting all his energies to the advancement of civilization and religion. He had considerable success. In one year he baptized seventy-eight savages." His *Memoir*, by Dr. Edwardes, is an affecting record of patient hardships and enthusiastic zeal. He died at the early age of 30.

<sup>4</sup> John Williams, who has been called "The Apostle of Polynesia," united the most varied accomplishments that could qualify a man for the twofold office of an agent of civilization and a missionary of Christianity. For a quarter of a century, he laboured with indefatigable zeal and great success amongst the various groups of islands in the Pacific; but, having landed at Dillon's Bay in Erromanga, was, together with Mr. Harris, murdered by the natives, who, there is every reason to believe, were irritated by the barbarities practised on them by the crew of a vessel that had previously visited the island. His bones were afterwards recovered from the cannibals, and interred at Apia, in the Samoan

at Patagonia,<sup>1</sup> or the forlorn hope of Africa finding an early grave in the churchyard of Kiskey,<sup>2</sup> they have surrounded us with memorials of men who hazarded

Group. His best monument is the fact, that others have followed in his steps, and laid down their lives where he surrendered his.

<sup>1</sup> Allen Gardiner, a commander in the Royal Navy, and six companions, died of starvation, A.D. 1851, owing to a failure of supplies, while endeavouring to plant the Gospel on the shores of Terra del Fuego. Close by was found a hand painted in white on the rocks, and directing to the cavern where Gardiner had spent his last days on earth. A reference to Psalm lxii. 5-8, was under it—"My soul, wait thou only upon God, for my expectation is from Him. He only is my rock and my salvation. He is my defence, I shall not be moved. In God is my salvation and my glory; the rock of my strength and my refuge is in God. Trust in Him at all times; ye people, pour out your hearts before Him; God is a refuge for us." The journals and letters were found stained with the spray, and here and there illegible. The last words written by Gardiner were these—"Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ throughout eternity. I neither hunger nor thirst, though five days without food! Marvellous loving kindness to me a sinner." See some further notice of the South American and Patagonian Mission in Note Z.

<sup>2</sup> The graveyard at Kiskey, in Sierra Leone, is one of those quiet resting-places where repose the remains of many faithful brethren who laboured and died for the glory of their Lord and the good of Africa. Sierra Leone was called "the white man's grave," and has proved fatal to many of our missionaries. In 1823, out of five missionaries who went out, four died within six months; yet two years afterwards six more presented themselves. Two of these fell within four months of their landing in Africa. The next year three more went forth, two of whom died within six months. During the first twelve years thirty missionary graves were dug at this station; and yet there never has been wanting, up to this very day, a constant supply of willing labourers, to fill the gaps which death makes in the missionary band. Such facts amply refute the slander often thrown out against Protestant missions for their want of Christian heroism.

their lives for the name of our Lord Jesus Christ.<sup>1</sup> They have bequeathed to us a noble legacy in the labours which they have left us to prosecute, and a still nobler one in the principles which their lives have illustrated.

Let us endeavour to be faithful to the trust, not only by giving our best endeavours to further the noble cause for which they lived and died, but by copying in our daily life the grand example which they have left behind. Like them, let us always prefer God's glory to our own ease and profit; like them, let us learn to trust His promises and obey His commands; like them, let us shun all crooked policy and deceitful practices, and go forward in the full conviction that the path of duty is the path of safety, and is the only one that leads to anything worthy of being called "success."

I would remind you especially, my younger brethren, that in your journey through life you will meet with many temptations to secure present advantage at the expense of principle and truth; you will meet with many inducements to accommodate your belief and practice to the corrupt maxims and pursuits that prevail around you; but seek for grace to endure any trial or forego any advantage, rather than deviate by a single step from what God has taught you to be right.

---

<sup>1</sup> Acts, xv. 26.

And remember, that the main-spring of all Christian duty, as well as of all true missionary zeal, is faith in our Redeeming Lord. No theory of missions, no records of Christian philanthropy, however grand and elevating, will kindle a missionary spirit, or lead you to a devoted life, unless the love of Christ, which forms the soul and secret of piety, be appreciated and experienced.

If ever you are to imitate or emulate the deeds of holy courage, and the acts of self-denying devotedness,<sup>1</sup> exhibited by the labourers on the missionary field—nay, if ever you are to serve God acceptably at all, you must get your impulse and strength from the same lofty source, and find your motive and your model where they found their's, even in the love and life of the Son of God. It is the influence of the cross of Christ, felt in your own souls, that must pervade your purposes and principles, and diffuse a Divine energy throughout them all.

Learn therefore to know Christ as your Saviour, in all the fulness of His pardoning love, in all the riches of His abounding grace. Ask for His Holy Spirit to guide you to the Saviour, to shed abroad in your hearts that love of His which passeth knowledge.<sup>2</sup> Then you will be able to speak of mercy to others,

---

<sup>1</sup> A striking instance of this devotedness, in connexion with the Leper Hospital in the Cape Colony, is given in Note AA.

<sup>2</sup> Eph. iii. 19.

having experienced it yourselves; and you will be ready to say, in the words of his noblest missionary: "The love of Christ constraineth us, because we thus judge that if one died for all then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."<sup>1</sup>

---

2 Cor. v. 14.

---

# LECTURE V.

## RESULTS OF MISSIONARY LABOUR.

---

2 COR. ii. 14-16.

*"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life. And who is sufficient for these things?"*

THE Apostle's view of missionary success, as indicated by this text, differs materially from the idea commonly entertained upon the subject. Speedy, uninterrupted, brilliant results are what the world generally expects from the labourer in the missionary field; and so eagerly does it demand fresh recitals of such victories, that when they cannot be supplied, the work is either condemned as a failure, or else suffered to languish for want of aid.

Nor is this the only evil. Two others follow closely. First, the unhealthy appetite for immediate and startling results, and the morbid demand for continual accounts of them, are apt to influence, unconsciously to themselves, those who have the care and

direction of such labours, and to produce in their minds a distorted, if not an exaggerated, view of such successes as may be actually achieved. Then, in the next place, as the disasters and disappointments which are inseparable from the work continually recur, an impression is left upon the minds of those who looked only for triumphs, and were never taught to expect reverses, that the whole thing must be a fruitless toil or a gigantic imposture.

In order to guard against the danger, on the one hand, of exaggeration and parade; and, on the other, of such a morbid craving after the picturesque and exciting, it is well to come back to the solid views which the first missionaries entertained upon the subject of missionary success.

It is plain, from the Acts of the Apostles, that the missionary progress of St. Paul was by no means followed by uninterrupted success. In one city his message is received with a general avidity, in another it is rejected with an almost universal disdain. At Ephesus he has a multitude of converts;<sup>1</sup> at Athens but a few.<sup>2</sup> To Antioch he is welcomed with joy;<sup>3</sup> from Damascus he has to fly for his life.<sup>4</sup> In Lystra, on one day he is worshipped as a god, and on the next he is stoned as a miscreant.<sup>5</sup>

---

<sup>1</sup> Acts, xix. 17-20.

<sup>3</sup> Acts, xiii. 42-44.

<sup>2</sup> Acts, xvii. 32-34.

<sup>4</sup> 2 Cor. xi. 32, 33.

<sup>5</sup> Acts, xiv. 13-19.



Yet, notwithstanding this varied experience, he hesitated not to offer his heartiest thanks to God, for having caused him "*always* to triumph" in Christ, and for making manifest the "savour of his knowledge" by him "in *every* place." And this is the spirit in which he habitually reviews his labours. He never speaks of the Gospel as having failed; on the contrary, he always looks upon it in the light of a success. Whether there was visible fruit of his labours or not, he still goes on sowing the precious seed. If there were manifest results in the conversion of sinners, he rejoices over them; if there were not, he mourns over their spiritual blindness; but in either case, he is persuaded that his labour is "not in vain in the Lord."<sup>1</sup> St. Paul had more faith than we have, and fully believed that Divine prediction which had been uttered by the lips of Isaiah, "My word shall not return unto me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."<sup>2</sup>

And thus, for several reasons, wherever he went, he diffused the fragrance of the Saviour's name, and that was acceptable to God. Whatever the local and occasional disasters might be, still the Gospel was making progress in the world. If present fruit was not reaped from his labours, at least the seed for a future harvest was sown. The results which he saw

---

<sup>1</sup> Cor. xv. 58.

<sup>2</sup> Isaiah, lv. 11.

or hoped for were to him neither the foundation nor the measure of his duty. His commission was authoritative, his work was plain; he was to preach Christ and Him crucified as the sinner's hope, and as God's appointed means of salvation. It was true that some would believe and some would scorn it—to the one he would be "the savour of life unto life, and to the other the savour of death unto death;" and the remembrance of this added solemnity to his work, and made him exclaim, with mingled humility and earnestness, "Who is sufficient for these things?"<sup>1</sup>

But whatever were the disappointments he experienced in his course, he could trust the issues of the Gospel to its great Author, and look beyond present conflicts, to its ultimate triumph. He knew that the gracious designs of God would be finally accomplished, and he felt that the measure of success already attained was an earnest that the fulness of it would be at length vouchsafed.

These are great principles; and it is important to bear them in mind when we come to speak of the results of missionary labour; and the more so because there are two opposite dispositions which materially affect men's estimate on the subject—the one (that already noticed) which is prone to magnify present encouragements, and for that very reason to exaggerate present reverses; the other, that which, failing

---

<sup>1</sup> 2 Cor. ii. 16.

to remember the connexion of present events with the whole history of the work, is apt to undervalue all results which are not of a grand and striking character.

Now the truth is that human beings are quite incompetent to judge either of success or disaster, as indicated by any particular crisis;<sup>1</sup> and we not unfrequently find our judgments on these subjects reversed by subsequent observation and experience. As in the Apostle's case at Rome, the very things which seemed to militate most strongly against the progress, have "fallen out rather unto the furtherance of the Gospel."<sup>2</sup>

Impatience here is our besetting sin. We are like children who have scarcely planted a seed when we dig it up again to see whether it has begun to grow, and feel disappointed if it have not. We forget that *time* is an element in all God's dealings with mankind, and more especially in His moral dealings; and that

---

<sup>1</sup> In the article already quoted (at p.102) from the *Saturday Review*, there occurs the following important observation, which although it has more immediate reference to the question of judging a creed by its results, applies with equal truth to the subject before us:—"That a human judgment should estimate the value of a given creed by its results, requires at least three postulates—that the eye which professes to read the results should be infallible, that the tongue which records them should be beyond suspicion of conscious or unconscious misrepresentation, and that the connexion between the given creed and its assumed results should be shown to be inevitable. It is not likely that these three postulates could be granted in any instance without some misgivings."

<sup>2</sup> Phil. i. 12.

the sowing and the reaping in the spiritual world (unlike those in the physical) are not separated from each other by a definite and ascertainable interval. This was indicated by our Lord, when He said to His disciples, "One soweth and another reapeth;" "other men laboured, and ye are entered into their labours."<sup>1</sup> But those who slight the power of missionary exertion on the ground of its want of success, need to be reminded that they are themselves indebted to that very exertion for the very privileges by which they are surrounded. For where, except for missionary devotedness in past ages, had those privileges been; or how, unless by missionary labour, would our country have emerged from its former idolatry and barbarism, into the light of civilization and religion. We are fairly entitled to include in the results of missions, all the blessings which the Gospel has in all ages brought with it to our race, and to estimate not merely the success which may follow when a Christian land sends out missionaries to a heathen one, but all the zeal, piety, and liberality, which were concerned in sending them forth, as being themselves the fruit of former missionary toil.

It is, moreover, worthy of observation, that the missionary fields which have eventually proved most fruitful were originally the most unpromising. In

---

<sup>1</sup> John, iv. 37, 38.

New Zealand,<sup>1</sup> the Society Islands,<sup>2</sup> and Sierra Leone, which may be regarded as the most flourishing mission stations in the world, the missionaries toiled incessantly for many years before one solitary convert was brought in.

In the last named of these stations<sup>3</sup> a whole race of labourers fell rapidly before the pestilential climate, and never saw even the first-fruits of that great harvest which has since been gathered into the garner of the Lord.

In judging of the results of missionary effort, some are apt to fix their attention exclusively upon the advance which the Church has made on heathenism,

<sup>1</sup> On Christmas Day, 1814, Mr. Marsden opened the New Zealand Mission by proclaiming the Gospel for the first time in the Bay of Islands; Duaterra (Ruatarā), a friendly chief, interpreting to his countrymen. It was not until 1825, after eleven years of labour, that the first conversion took place, and it was nearly five years more before any other native was baptized!

<sup>2</sup> "For sixteen years," writes Mr. Williams, "notwithstanding the untiring zeal, the incessant journeys, and the faithful exhortations of these devoted men, no spirit of interest or inquiry appeared, no solitary instance of conversion took place!"—*Missionary Enterprises*, p. 13.

<sup>3</sup> The Mission to Sierra Leone was undertaken in 1804. During the first eleven years of the labours of the Church Missionary Society, fifteen missionaries laboured, seven of whom found an early grave; yet, it was not until 1816 that fruit began to appear. Mr. Johnson, speaking of that period, wrote as follows:—"Thus I went on speaking, morning and night, and on Sundays three times, but saw no fruits of conversion; on the contrary, I was much discouraged, for when I had done speaking, they would come and ask me for clothing," &c. In that very year his successes began; and at the time of his death, in 1823, there were no less than 603 communicants and 3,168 scholars connected with the Mission.

and others exclusively upon the mass of ignorance which remains uninfluenced, and the estimate is of course not only different, but erroneous in both cases.

The fair method seems to be to include both these elements in our calculation: to consider, moreover, the *amount* of exertion that has been made, as compared with the field that has been presented; to take into account the *period* during which such efforts have been put forth, and to bear in mind that it is the *whole* progress of the Gospel, rather than the results of it in any special place or period, which is principally to engage our attention. And if these things be duly estimated, no doubt can exist in any candid mind, but that the success of Christian missions has been encouraging. We might well be content if we found that, amid frequent and repeated disaster, there were indications of progress; but there has been more. Christianity has been advancing with a steady flow along the whole shore of missionary enterprise, and though single waves may appear to retreat, the tide is gaining in power and volume.

And here, in passing, I would take an opportunity of declaring, that wherever there has been real success, we claim it for Christ, whoever may have been the instruments employed in achieving it. If pagan lands have been won to the Christian faith, and heathens turned "from the power of Satan unto God," we hail the issue with thankfulness. Our own Church's share in the work has been too small to allow of confining our observation to the results connected with it alone, and

it would be alike ungenerous and unchristian to overlook what has been accomplished by others.<sup>1</sup>

And first, there is the undeniable fact, that there are countries now rejoicing in the light of Christian truth, and enjoying the choicest blessings of civilization, which at the commencement of modern missionary effort (some of them within the memory of living men) had not so much as heard the name of Christ, and were sunk in the most brutal barbarism.

Greenland, once colder and more sterile than its own ice and snow, has thawed, and warmed, and fructified beneath the beams of the Sun of Righteousness.<sup>2</sup>

Sierra Leone, which formerly echoed to the din of the war-gong, and the clank of the slave-chain, now echoes to the sound of peaceful industry and the chime of the church bell.<sup>3</sup>

---

<sup>1</sup> For a list of the principal Missionary Societies, both of Europe and America, see "The Encyc. of Christian Missions," p. 20, and "The Golden Opportunity," p. 21, seq.

<sup>2</sup> Even in Cowper's time the zeal and successes of the Missionaries to Greenland, called forth the poet's admiration :—

" See Germany send forth  
Her sons to pour out on the farthest North ;  
Fired with a zeal peculiar, they defy  
The rage and rigour of a polar sky ;  
And plant successfully sweet Sharon's rose  
On icy plains, and in eternal snows."

The Moravians have, by the latest accounts, nearly 2,000 Converts in Greenland, of whom more than 800 are communicants.

<sup>3</sup> The Negro population of Sierra Leone now exceeds 45,000, speaking 151 different African languages. The following testimony was borne in

The isles of the Pacific, once rank and poisonous with the worst weeds of heathenism, now exhale the fragrance of every Christian grace.<sup>1</sup>

New Zealand, cannibal and idolatrous, has come to sit like the dispossessed demoniac at the feet of Jesus, clothed and in her right mind, and amidst her unhappy wars has displayed an altered character.<sup>2</sup>

---

1842 by a Parliamentary Committee, of which the present Earl of Harrowby was Chairman :—"To the invaluable exertions of the Church Missionary Society, more especially—as also, to a considerable extent, as in all our African settlements, to the Wesleyan body—the highest praise is due. By their efforts nearly one-fifth of the whole population—a most unusually high proportion in any country—are at school; and the effects are visible, in considerable intellectual, moral, and religious improvement—very considerable, under the peculiar circumstances of such a colony."

Within the Colony of Sierra Leone, our missionaries have ten substantial churches, beside many school-houses, in which Divine Service is regularly performed. The adult attendants on Public Worship in connexion with our churches, are estimated at 7,600; the communicants number 3,693. The total number of Christians of all communions is about 38,000. Nine out of the fourteen parishes are under the charge of native clergymen, and this colony may now be considered as a settled native Church, and not as a Missionary Station. See an interesting address from the native pastors to the Church Missionary Society, on their ceasing to be connected with it, Note BB.

<sup>1</sup> A very important testimony to the extent and success of missionary labour in the Friendly and Fiji Islands has been borne by W. H. Harvey, Esq., M.D., Professor of Botany to the University of Dublin, who visited Polynesia in 1855. It will be found in Note CC.

<sup>2</sup> Upon the first arrival of Bishop Selwyn, in 1842, the Mission was not nearly so advanced as now. Yet, in a sermon preached at Paihia, on the 26th of June, 1842, and afterwards published on the spot, he thus described the state of things as he found them, through the previous labours of the Missionaries :—"Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of Pagans



And where the victories of the Gospel have been less territorial than in these instances, its power has not been less apparent on the hearts of men.

Thus, Madagascar has yielded both her converts and her martyrs, and presented the noble example of a Christian community remaining faithful when exposed to relentless and bloody persecution, and deprived of all missionary and pastoral superintendence during a period of twenty-five years.<sup>1</sup>

---

converted to the faith. God has given *a new heart and a new spirit* to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men by the power of the Spirit of God being the instruments of adding another Christian people to the family of God. *Young men and maidens, old men and children*, all with one heart and with one voice praising God; all offering up their morning and evening prayers; all searching the Scriptures to find the way to eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ? This colony has been won to the British Crown by the "sword of the Spirit." Nearly the whole of this once savage race are now Christians. The number of natives in connexion with our Mission in New Zealand may be estimated at 50,000; the communicants are 5,916. The colony is now passing from its missionary state into the normal one of a native Church, with its own pastors and local funds. War has ceased, and the very policy recommended by the missionaries towards the natives has been adopted.

<sup>1</sup> The fierce and protracted persecutions of the Christians by the late Queen of Madagascar, since the expulsion of the missionaries, 1835, are well known. On the recent accession to the throne of her son Radama II., who has for some years professed Christianity, an embassy was sent from the Governor of the Mauritius to present congratulations, and inform themselves of the state of things in the island. In their report they say, "It

Bengal has given her testimony that amidst the terrors of her fearful mutiny, her converts remained loyal to their sovereign and faithful to their God.<sup>1</sup>

---

was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital; and already a school has been established under the especial patronage of the king. . . . It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six short months before, scenes of cruelty and tyranny had been enacted which are difficult of belief. The persecution had gone on with little intermission up to the time of the late Queen's death, and parties of Christians, who had been for many years in chains, were released at Radama's accession."

A letter from the native Christians, inviting the missionaries to return at the instance of the king, contains the following passage:—"When the people saw how great was the number of Christians, they were exceedingly amazed, and what still increased their astonishment was, the appearing in public of Christians who, having been hidden for so long a period, were considered by all as dead." Missionaries have once more arrived amongst this interesting and most faithful people.

<sup>1</sup> After the first battle in front of Agra, 800 native Christians presented themselves at the fort gates, and offered their invaluable services, when the heathen domestics had deserted. After some hesitation they were admitted, and proved their fidelity to the last. Four thousand native Christians at Krishnagur subscribed a letter to the Governor General, professing their loyalty, and offering their services to the British Crown.

An instance of the willingness of the Government to give employment to native Christians since the mutiny may be cited, in a proposal made, in 1859, by the magistrate of Hooghly to the Calcutta Corresponding Committee of the Church Missionary Society, for raising a corps of native Christians, in a semi-military police battalion, for guarding the treasures, gaols, and public offices. About 100 native Christians enlisted in this corps; a native catechist accompanied them; and a Missionary of the Society visited them for the Sunday services. A short time afterwards the prisoners in a gaol broke out into mutiny. The Christian police repressed the disturbance, while the rest of the guard remained passive spectators. The magistrate publicly rewarded the fidelity of the native Christian police, and applied for fresh recruits. See Note DD.

Where once amidst the palmyras of Tinnevely, ascended the smoke of the suttee, and the screams of devil-worshippers, there rise to heaven the spires of village churches and the responses of Christian worshippers.<sup>1</sup>

And far away in the backwoods of America, the Indian has laid down his tomahawk and scalping-knife, and taken up the Bible and the Book of Common Prayer.

The kraal of the Hottentot, the tent of the Kurd, and the wigwam of the Red-man, have all borne evidence to the power of the Gospel of Christ.

And these are facts that depend not on the uncorroborated testimony of the missionary. The unbiassed evidence of visitors to heathen lands has established the gratifying truth, that the lesson of the missionary has proved to be "the enchanter's wand"<sup>2</sup> which, in many an instance, has banished the demons

<sup>1</sup> For some account of the Missions in India, and more especially in Tinnevely, see Note EE.

<sup>2</sup> As one out of the many testimonies of this kind which might be adduced, it may be mentioned, that Mr. Darwin, the celebrated naturalist, having traversed large tracts of New Zealand in order to examine its geology, and trace its fauna and flora, came at length to the Stations where the missionary work was carried on, and when he compared what he saw at Waimate with what he had seen elsewhere, and instead of a savage population and uncultivated wilds, found well-tilled fields and tasteful gardens, at once the evidence and fruit of Christianity and civilization, he exclaimed in admiration, "The lesson of the Missionary is indeed the enchanter's wand!"—See "Voyage of the Ship Beagle."

of cruelty and idolatry, and raised up in their stead the amenities of religious and domestic life.

I have spoken of the more palpable victories of the missionary enterprise ; but who can reckon or describe those hidden and more glorious triumphs which it has won over sin and darkness in individual hearts. These are the Gospel's noblest victories ; but it is just here that proofs are less available for the public ear. It were impossible to array before you the evidence for, or the number of such triumphs. Their very privacy precludes inspection ; and even were that broken through, selections from them would not convey any adequate idea of their extent.

But could we visit in person the missionary stations ; could we behold with our own eyes the transformation of character to which so many credible witnesses have so solemnly testified ; could we mingle with the converts in their sacred services ; could we witness their love for Christ, and their self-denying exertions for His cause ; could we sit beside their dying beds, and hear their Scriptural and triumphant testimony to the faith of Christ ;—then, indeed, we would not wonder at our missionaries adopting the language of our text, and saying, “Thanks be unto God, which always causeth us to triumph in Christ.”

In our last Lecture we adduced abundant proofs that in missionary operations numbers are in themselves a very inadequate test of real success. We had much rather judge by the quality than by the

quantity of converts who reward our labours; and the more so, because we have no certain means of judging whether the present fruit of missions is numerically greater or less than what it was in Apostolic times. It has been estimated that there are more than a million and a-quarter of Christians now alive who, but for the labours of modern missionaries, would have remained idolaters.<sup>1</sup>

But whether we accept this estimate or not, there is another which, as it embraces the element of character as well as that of numbers, is far more reliable and gratifying. The number of regular communicants at the table of the Lord is generally taken as a fair index of the extent and character of religious feeling, even in our own land; but in missionary churches, where the discipline is rigorous, and the approach to that holy sacrament jealously guarded, it becomes still more so. If, then, we judge by the proportion of communicants in connexion with one of the Missionary Societies of our Church, the evidence from this source is most satisfactory. It gives us an average of more than one hundred communicants to every European missionary employed;<sup>2</sup> and

---

<sup>1</sup> For the particulars on which this estimate is based, see the statement of the Rev. J. B. Whiting at the Liverpool "Conference on Missions," p 51.

<sup>2</sup> In 1861 the Church Missionary Society had 192 European Missionaries employed, and the communicants at its various Stations amounted to 21,016.

this, I believe, is a state of spiritual prosperity for which we have not a parallel in our more favoured and Christian land.

An objection used formerly to be raised, to the effect that the converts were all of the lower class, and this was urged as an argument against the reality of the work. If the statement on which the objection is based were true at any time, it has ceased to be true now. Brahmins of the highest caste have cut the sacred thread;<sup>1</sup> converted Hindus and Mohammedans of high birth and culture have written books,<sup>2</sup> and delivered public lectures on the evidences of Christianity;<sup>3</sup> Red Indian chieftains have taken their place at missionary anniversaries,<sup>4</sup> and men of education and ability from amongst the natives have been ordained as ministers of our Church.<sup>5</sup>

<sup>1</sup> The Poita, or sacred thread, is the distinctive mark of the Brahmin, and worn round the neck, or across the shoulders. To part with this symbol of their caste is considered as the most open and fearless avowal of Christianity which can be made by them.

<sup>2</sup> "Dialogues on the Hindu Philosophy," by the Rev. Krishna M. Banarjea, a converted Brahmin, and "The Refutation of the Six Darśanas," or Schools of Hindu Philosophy, by the Pundit Nehemiah Goree, may be mentioned as illustrations of this remarkable kind of literature.

<sup>3</sup> See an interesting sketch of one of these lectures, as recorded by Dr. Duff, in Note FF.

<sup>4</sup> This happened a few years ago at New York.

<sup>5</sup> We might mention, as a noble sample of the native pastorate, the Rev. Samuel Crowther, from Yoruba, who has preached before some of the most important and educated congregations in England, and won respect and admiration by his able and excellent expositions of Divine truth. The late Bishop of Madras, during a visitation tour, confirmed 4,000.

## 154 MISSIONS HAVE PRODUCED A CHRISTIAN LITERATURE,

Perhaps in no particular may the extent and success of missionary operations be more clearly discerned, than in the translation and circulation of the Holy Scriptures.

The number of these translations is in itself a testimony to the linguistic labours of our missionaries, and the number of copies required to meet the increasing demand is some evidence of their success. For twenty millions of people in Asia, Africa, and America, have modern missionaries provided the boon of a written language, and into more than one hundred languages and dialects have they translated the Word of God. No less than twenty dialects in Africa have been thus enlisted in the cause of the Gospel; and in one of them is published a newspaper printed by the natives themselves, and circulating amongst 3,000 readers.<sup>1</sup>

In India alone the missions maintain twenty-five printing-presses, from which, besides copies and portions of Holy Scripture, no less than 10,000,000 of religious publications have issued during the past year.

---

natives, and admitted six candidates from the Society to holy orders. Speaking of two of the latter, he describes them as "possessing the piety of Timothy and the eloquence of Apollos." For some farther account of the native pastorate, see Note GG.

<sup>1</sup> The "Iwe Irohin" was started by the Rev. Mr. Townsend at Abbeokuta (West Africa) in the year 1859, and contains articles on various subjects that concern the interests of religion and civilization, not only in Africa, but throughout the world.

This department of the work furnishes evidence, not merely of abundant labour, but of the success which has accompanied it. "It is only thirty years ago that a Christian youth jumped on shore at the Hervey Islands, amidst a thousand cannibals. The ship's company were afraid to land. 'Live or die,' said he, 'put me on shore.' He leaped into the surf, and landed alone, with his Bible in his hand. Eight years ago a large edition of the whole Bible was distributed amongst those islanders, amidst the prayers and praises of a people wholly converted to Christ."<sup>1</sup> And more recently, when one of our missionaries in New Zealand<sup>2</sup> received the published copies of the Scriptures in Maori from England, it was impossible to meet the eager demand made by the Christianized people for copies of the Word of God.

And it is not for a Christian literature alone that the heathen are indebted to the missionaries of Christ. It has been owing to their mediation and influence, in countless instances, that ruthless barbarities have been checked, and the wild hand of cruelty arrested. Slavery, polygamy, infanticide, and human sacrifice have each felt the resistless power of the Gospel, and given way before its magic touch, so that even those who have never embraced its message<sup>3</sup> have been in-

---

<sup>1</sup> Rev. J. Bosworth's Sermon before London Missionary Society.

<sup>2</sup> Rev. R. Maunsell, LL.D.

<sup>3</sup> An examination of *Jay Narain's College*, Benares, took place in the beginning of the year 1859, in the presence of many Europeans.



debted to its virtue, and have confessed its beneficence.

In estimating the results of missionary labour, we should never forget the blessings which it has conferred both on the Church at home, and upon professing Christians abroad. Not only have the zeal and labours of our missionaries tended to raise the standard of ministerial devotedness in Christian lands, but to deepen the channels of piety amongst their populations. The very sympathy and liberality which have been excited on behalf of missions are in themselves a fruitful source of blessing. They have helped men to rise above their own littleness, and to identify themselves with the Church of Christ

---

General Campbell presided. After the examination, an address was made by a Hindu judge, of high standing, Babu Shama Churn, not himself a Christian. He stepped forward, and, with a loud voice and good delivery, spoke in English as follows: "Ladies and Gentlemen,—Your presence in this meeting at once shows the good effect of the Christian religion. You are come here for the purpose of improving the welfare and happiness of a race that only a short time ago took up arms against you, and tried to eradicate you from this country; but, in return for all that, you are seeking their prosperity and happiness! I cannot ascribe this to anything else but the influence of the Christian faith; and I hope that my countrymen will mark this most benevolent and charitable act on your part, and learn to be grateful and loyal to the British Government; and I sincerely hope that the moral principles inculcated in the Bible may be taught in all the Colleges in India. And to you, my dear boys, I beg to impress on your tender hearts that you can never expect a better Government than the British, and that therefore you ought to be thankful to the Almighty God for the preservation of the British authority in India." This was said not only before the English gentry assembled, but before 400 or 500 natives, of whom some 50 were students of the Government College, their Principal also present.

throughout the whole world. The victories of the Cross, by throwing new evidences of power around the Gospel of salvation, have given men fresh confidence in its reality; and it is for this (amongst other reasons) that the most zealous promoters of missions amongst the heathen have ever been the foremost in self-denying and persevering efforts on behalf of the ignorant and degraded at home.

I do not think I could recommend to any brother clergyman a more effectual mode of enlarging the sympathies, and deepening the piety of his flock, than that of bringing frequently before them, either in sermons or other addresses, the principles and details of missionary work, and thus enlisting their energies and prayers in its support. Many of those whom I now address will, ere long, be in a position to test the truth of this observation; and they will find that in so doing they gain an increase of energy and devotedness in *every* other work of Christian charity, and realize in a peculiar manner the fulfilment of that promise concerning the Church—"She that tarried at home divided the spoil."<sup>1</sup>

The beneficial influence exercised by Christian Missions upon professing Christians in *heathen* lands, has not been the least of their manifold results. Let any one compare the moral and religious state of our countrymen in India to-day, with what it was some

---

<sup>1</sup> Psalm lxxviii, 12.

fifty years ago,<sup>1</sup> and remember the important part which Christian missionaries have had in producing this salutary change, and he will be ready to acknowledge, that if they had accomplished nothing else, they have not "laboured in vain," nor spent their "strength for nought."<sup>2</sup>

---

<sup>1</sup> "At this time," writes an eye-witness of that period in India, still alive, "Religion found her greatest enemies in her own house, and amongst our own countrymen; for the manners and habits of the natives being more congenial to our sinful natures, several Europeans professed themselves Hindus and Mohammedans, adopted their customs, married native women, and some went so far as to adopt even their dress."

Colonel Stewart (called Hindu Stewart), when residing at Berhampur, worshipped idols and the Ganges, in the Temple of Sâgur, and took idols with him to England, for the purpose of continuing his worship.

In the neighbourhood of one of the great temples (at Conjeveram), says Dr. Duff, a spacious garden was pointed out as "the gift of Mr. Place" (Collector to the Board of Revenue) "to the god"! "Within was shown a gorgeous head ornament, begemmed with diamonds and other jewels, worth a thousand pounds, which Mr. Place had presented to the great idol. During his collectorate, he was wont to send for all the dancing-girls, musicians and instruments, elephants and horses, attached to the different temples in the surrounding district, in order to celebrate the Conjeveram festival with the greatest pomp. Attending in person, his habit was to distribute clothes to the dancing-girls, suitable offerings to the officiating Brahmins, and a lace garment of considerable value to the god!"—"India and its Evangelization."

Charnock, the first Governor of Calcutta, annually sacrificed a cock to the manes of his heathen wife. Harems were common amongst Englishmen; and Sunday was celebrated with horse-racing.

A happy change has taken place since that time in the tone and spirit of Indian society; and the warmest and most liberal friends of Christian Missions are now to be found amongst the civilians and military men in India. £15,000 were collected amongst them last year, for the missions of our Church.

<sup>2</sup> Isaiah, xlix. 4.

My present object does not permit me to dwell upon the obligations under which Science, in its various departments, lies to missionary enterprise. Geography,<sup>1</sup> Natural History,<sup>2</sup> Philology,<sup>3</sup> have all confessed the debt, and hastened to confer their highest honours upon men who have enlarged the boundaries of our earthly knowledge, whilst occupied in carrying the better knowledge of Divine things to the remotest regions of the earth. But results of this kind, whilst they attest the labours of the missionary, are not those that satisfy his aspirations.<sup>4</sup> His object is to bring men "from darkness to light, and from the power of Satan unto God;"<sup>5</sup> to burst the fetters with which "the god of this world"<sup>6</sup> has enslaved the nations, and to extend Christ's kingdom of peace to the ends of the earth.

<sup>1</sup> The discoveries by Krapf of the Snow Mountains of Eastern Africa, and the explorations of Livingstone in Central Africa, are amongst the most recent and remarkable of geographical exploits. The latter has been rewarded with the highest honours which the Geographical Society has to bestow.

<sup>2</sup> Our public museums bear abundant evidence to the additions which have been made by missionaries to our knowledge of the flora and fauna of distant lands, and our pharmacopœia is indebted for some of its most valuable remedies to the same source.

<sup>3</sup> The prize which was established by the infidel Voltaire, for the study of African languages, was awarded a few years ago to the Missionary Köelle, whose "*Polyglotta Africana*" evinces his research into the language and dialects of that country.

<sup>4</sup> Livingstone has nobly said, "Where the geographic feat ends, the missionary work begins."

<sup>5</sup> Acts, xxvi. 18.

<sup>6</sup> 2 Cor. iv. 4.

The evidence already adduced is sufficient, I think, to prove that the labours of the missionary have not been altogether unsuccessful; but if, after all, men are dissatisfied with the results achieved, and think them small, it would be well for them to weigh some, at least, of the manifold causes which have contributed to make them so.

I have already glanced at the difficulties with which the missionary cause has been beset by the opposition and inconsistency of nominally Christian governments,<sup>1</sup> and the coldness and apathy of Christian Churches.<sup>2</sup>

But it is a melancholy fact, that a still greater impediment has been furnished by the shameful and scandalous lives of professing Christians in Pagan lands. The heathen have often looked on with shame

---

<sup>1</sup> As another instance of the difficulties and obstacles arising from this source, may be mentioned the case of the late Sir Peregrine Maitland, G.C.B., when Commander-in-Chief of the Madras army. In 1836, a native Christian drummer was condemned by court-martial for declining to play at an idolatrous procession. Sir Peregrine refused to confirm the sentence, and resigned his lucrative appointment of £10,000 a-year rather than do so. His resignation was accepted, but the Christian men in the service of the Company made common cause with him, and the result of this noble sacrifice for conscience sake, was to put an end to the compulsory attendance of Christians at the native ceremonies.

<sup>2</sup> It is only seventy years since the venerable Erskine stood up in the General Assembly of Scotland, and in reply to the objections of the Moderates that civilization should precede evangelization, exclaimed, "Moderator, reach me that Bible;" and then proceeded to prove from the Sacred Volume the duty of preaching Christ to the barbarians.

as well as wonder, at the enormities perpetrated by men who bore the Christian name, and found in their unholy lives a too-feasible reason for rejecting the religion which they professed. It is one of the saddest pages in missionary history, that the crimes and vices of men calling themselves Christians have been, in many places, the only serious, and in some places, the insurmountable impediments to the missionary's success.

It is to be borne in mind, also, that the agency employed is miserably scanty, if compared with the gigantic work that is to be accomplished. Take the case of India, for example (where about one-third of all the missionary agents are located), and yet if the labourers employed there were equally distributed amongst the population, it would give only one missionary to every half-million of immortal souls.<sup>1</sup>

Is this the proportion of effort from which we have a right to expect unlimited success? And if even in that land, under the sway of the most beneficent and Christian sceptre that the world ever saw, there are compact millions whose eyes have never seen a missionary, and whose ears have never heard the Saviour's name, what shall we think as we gaze upon those

---

<sup>1</sup> This disproportion has been illustrated by supposing the whole of London, with its two millions and a-half of inhabitants, to be lighted by five lamps, placed at the following points—Tower Hill, St. Paul's, Westminster, Islington, and Camberwell.

countless hordes of Central Asia, and those teeming myriads of mysterious Africa, upon whom no ray of Gospel light has ever dawned? Do not such reflections call up the awakening, and to us, condemnatory questions of the Apostle—"How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"<sup>1</sup>

Yet again, it must be borne in mind, that it is only within the last fifty years anything approaching to a vigorous effort, on behalf of the heathen, has been made by the Churches of the Reformation. We are only in the infancy of modern missions. The greater part of our stations are but a few years occupied, and the oldest of them does not date earlier than the eighteenth century.<sup>2</sup>

I have dwelt upon this class of difficulties rather than upon those presented by the natural enmity of the human heart against Divine truth, and the peculiarly formidable opposition arrayed against it by various forms of priestcraft and superstition in heathen lands; and for this reason, that they are difficulties, the guilt of which lies at our own door, and for the existence of which we alone are responsible; but I think, that if the difficulties of *all* kinds be fairly

---

<sup>1</sup> Rom. x. 14, 15.

<sup>2</sup> Two-thirds of the missionary stations in the British territories of India are even now not twenty years old.

taken into account, the marvel will be, not that so little, but that so much has been accomplished, and that we have reason to exclaim with the Apostle—“Thanks be unto God, which always causeth us to triumph in Christ.”

Interpreted in the light of fact and duty, the record of missionary success encourages whilst it rebukes us. What might not the Church of Christ have accomplished, had she put forth all her strength in obedience to His command, and in dependence on His promise? What victories might she not have won, had she been more faithful to her holy trust? And should she even now, through God's great mercy, rise to the greatness of the occasion, and go forth in the might and majesty of truth, what a song of gratulation might usher in the twentieth century, as the fresh records of missionary work were read, and the new victories of the cross proclaimed from every corner of the earth! May we not well say, looking at past neglect, that the Gospel has not had a fair trial in the earth; and that if it had, there is every reason to believe, judging by past success, that it would take its stand upon its former achievements, and declare, “Thou shalt see greater things than these?”<sup>1</sup>

The successes of the Church of Christ enhance her obligations. The results which she has achieved

---

<sup>1</sup> John, i. 50.



prove the importance and the practicability of the great enterprise to which she is called. Every triumph she has won becomes a trumpet-call to inspirit her sons to fresh exertion. Each trophy she has gained calls upon us to fill up the gaps which have been made in her missionary army.

But whether repulse or victory awaits our efforts, whether we are called to toil in faith, or permitted to see the fruit of our labours, the duty remains unaltered, and the final issue shall be glorious. That duty lies, in some form or another, at the door of every man who names the name of Christ. It lies with peculiar obligation, my brethren, at our's, who have so many talents entrusted to our care. We cannot merge that duty in the responsibility of the Church at large, or of those societies which are specially connected with this portion of the Church's labours.<sup>1</sup> Each one is bound to ask himself, Am I

---

<sup>1</sup> The following noble sentiments occur in a speech of Sir Herbert Edwardes at Peshawur in 1853 :—"The plans and purposes of the Almighty look through time into eternity, and we may rest assured that the East has been given to our country for a mission neither to the minds nor bodies, but to the souls of men. . . . It is, of course, incumbent on us to be prudent, to lay stress upon the selection of discreet men as missionaries, to begin quietly in the schools, and wait the proper time for preaching. But, above all, we may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here with His own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will. . . . The duty of evangelizing India lies at the door of private Christians. The appeal is to private consciences, private efforts, private zeal, and

doing what I can—am I doing *all* I can to discharge this highest duty and further this grand design? Have I tasted for myself the blessing of this glorious Gospel? Has it become the savour of life unto life to my own soul, and am I endeavouring to *send* it, and resolved, if God so call me, to *bring* it to the heathen that are sitting “in the region and shadow of death?”<sup>1</sup>

My brethren, in urging upon you the claims of missions, the ambassador of Christ must not forget to urge upon you the claims of Christ Himself. That Divine Redeemer asks your hearts—He who laid down His life to save you, demands and desires all your faculties and powers. Can you have a better Master? Is there a nobler service?

It is true that God can work without us; but it is equally true that if He does, the loss will be our own. The contest between light and darkness is one that admits of no neutrality! “He that is not with me,” said the Saviour, “is against me; and he that gathereth not with me, scattereth abroad.”<sup>2</sup> Our defection from His cause will be considered as treason against Himself; and when the Gospel shall have won its final victories, and accomplished its grand design—

---

private example. Every Englishman and Englishwoman in India, every one now in this room, is answerable to do what he can towards fulfilling it.”

<sup>1</sup> Matt. iv. 16.

<sup>2</sup> Matt. xii. 30.

when the heathen have come from the east, and the west, and the north, and the south, to sit down with Abraham, and Isaac, and Jacob, in the kingdom of God—it would be the very climax of misery and despair to find ourselves “ thrust out.”<sup>1</sup>

Dedicate yourselves to God. Take your part in the grand work which He has committed to His Church. Spread the knowledge of the everlasting Gospel to the ends of the earth, and leave the results in faith and prayer to Him who is more concerned for the honour of His own truth than we can be, and who has declared—“ As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it.”<sup>2</sup>

---

<sup>1</sup> Luke, xiii. 28.

<sup>2</sup> Isaiah, lv. 10, 11.

## LECTURE VI.

### PROSPECTS AND CLAIMS OF MISSIONS.

---

LUKE, x. 2.

*"Therefore said he unto them, the harvest truly is great, but the laborers are few : pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."*

HAVING in the course of these Lectures considered the principles upon which Christian missions are founded, and traced their history and results from the earliest times to the present, it now only remains for us to direct our attention to their *prospects* and *claims*.

To such an inquiry the words of our text are particularly appropriate, for our Lord is here contrasting not only the vastness, but the preparedness of the field, with the paucity of the laborers employed in it, and making the disproportion between them not only a reason for invoking that Divine help, without which human endeavours are useless, but also for exerting all that energy on our part, which sincere prayer presupposes on the part of those who offer it.

When the people of Samaria, induced by what they

heard from their countrywoman, concerning the mysterious stranger who told her all that ever she did, were flocking in crowds to hear Him for themselves, the Lord Jesus, contemplating the readiness which they manifested to hear His truth, and the peculiar circumstances by means of which they were being thus suddenly and unexpectedly brought into contact with it, used a similar figure to that employed in our text: "Say not ye, 'There are yet four months and then cometh harvest?' behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."<sup>1</sup>

The description of Samaria in that day, may be applied to the world as it now is; for not only does it present a noble field for missionary effort, but a field marvellously prepared by the providence of God for the spread of His glorious Gospel. Never in the history of our fallen earth did such facilities exist for raising it from its degradation; never were the demands for Christian exertion on its behalf so imperatively urgent; and never, perhaps, could these exertions have been made with greater hope and prospect of success.

A review of the past, and a consideration of the present, are calculated to force upon us the conviction, that whatever has been as yet accomplished, is but the preparation for a grander future. Difficulties have

---

<sup>1</sup> John, iv. 35.

been gradually cleared away, experiences have been painfully purchased, points of vantage have been laboriously gained, and opportunities for the spread of the Gospel are now afforded, of which in past times we should not have been in a position to have availed ourselves. The lines of God's providence seem to be concurring in an unprecedented manner with the patient advances of His servants, and give promise of larger results than have been heretofore obtained.

And this is only analogous with the entire history of Divine truth in the world. How slowly the ages seemed to move along before "the fulness of the time was come," when "God sent forth His Son made of a woman"<sup>1</sup> to redeem mankind. How tediously and darkly the centuries appeared to roll across the face of Christendom, before the light of the Reformation broke over the Continent of Europe: but who can doubt that in these instances the work of preparation was proceeding all the time, notwithstanding the fears of some, the impatience of others, and the unbelief of multitudes.

We can well conceive how quickly and how wondrously all the scattered rays hitherto shed by missionary light, might be brought into such a wondrous focus, as would illuminate the darkness of the world to its remotest boundaries. Suppose that some important event foretold in the Divine oracles (and with

---

<sup>1</sup> Gal. iv. 4.

the inspired prediction of which the heathen had been already made acquainted) should come to pass, what might not the result of such a crisis be upon the whole empire of Paganism? A Prelate of our Church has instanced the case of the conversion of the Jews, and the effect that would naturally be produced on the heathen world by such an event, supposing them already acquainted with the history and destiny of that singular people, as detailed in the Christian Scriptures; and he has added the by no means improbable supposition, that if the Jews were thus led to look on Him whom they have pierced, and acknowledge Him as the true Messiah, they would become, as so many of them were in the palmy days of Christianity, heralds of the cross throughout the world, and with similar, if not vastly superior success; and all this, be it remembered, in the ordinary course of God's providential dealings, and without any other employment of Divine power than that which is continually at work in the conversion of souls to God.<sup>1</sup>

---

<sup>1</sup> The passage alluded to is so striking and suggestive, that I shall quote it at length:—"What preparation, for example, is made for the effects of the conversion of the Jews upon the minds of the heathen by the Missions, which have put into the hands of the heathen the history of that wonderful people, and the prophecies concerning them, which are contained in the Word of God! What a preparation is here for wide and striking effects, from the bare event of the conversion of the Jews, whenever God sees fit to accord this fruit to the labours of those who have been working long in that field with slender encouragement! And what a further preparation is in the same way made for the Missionary labours of the Jews when so converted! What preparation, in the way of cause

Nor must we forget, that, living as we do under a dispensation in which the Spirit of God (whose operations are described as being like the wind that "bloweth where it listeth")<sup>1</sup> is the Almighty Agent, by whose energy and quickening power the dead are raised to spiritual life, it needs but a larger outpouring of His grace in order to produce abundant fruit from all past and present labours, and to enlarge beyond precedent, and even beyond expectation, the bounds of the Christian Church.

But we need not look at future possibilities or

and effect, for making them what we are taught to expect them to be—the great and effective Missionaries at the close of the Christian dispensation, as they were at its commencement! We can easily conceive how in this way—and assuredly we cannot doubt there may be other ways—the whole aspect of the world may be changed almost in a moment, and this, not by a miraculous interposition, but in the course of operation of the train of cause and effect, which the wisdom of God has laid for the accomplishment of His purposes. And how, in particular, as the result in good measure of the preparation made by those Missionary labours, which have been so long carried on without hitherto bearing any visible fruit, what seems now to be the work of centuries, may be effected in a space of time far shorter than any which, even in our most impatient moods, we should have ventured to assign as sufficient for its accomplishments. And so in the rapid accomplishment of His purposes, as in, what to our impatience has seemed the slow preparation for it, it will appear that His measures of time are widely different from ours—and *one day shall be with the Lord as a thousand years, even as a thousand years have been but as one day.*—Bp. of Ossory's Sermon for C. M. S., 1851.

Our Church, whilst preaching the Gospel to the Gentiles, has not been unmindful of the duties she owes to the Jews; some account of the labours of the Society for promoting Christianity amongst them, will be found in Note HH.

<sup>1</sup> John, iii. 8.



probabilities as tending to such an issue, whilst we are surrounded by so many and peculiar facilities for bringing it about, and which seem upon the one hand to afford such great encouragement, and on the other to leave us without excuse in all that concerns missionary effort.

For the first time since creation, all parts of the world have been brought into contact with each other, and our own nation especially, by her maritime and colonial greatness, has been brought into peculiarly close relationship with heathen lands. Time and distance, moreover, have been well-nigh annihilated by that rapidity of communication which is the distinctive feature of our times, and which has drawn the remotest regions to our very doors.

It is a time when many "run to and fro,"<sup>1</sup> and knowledge is increased. Emigration is not now confined to the inhabitants of Europe. China and Tartary are sending their thousands into our gold-fields in Western America<sup>2</sup> and Australia.<sup>3</sup> Coolies

<sup>1</sup> Dan. xii. 4.

<sup>2</sup> Missionary work, in connexion both with the Church Missionary Society and the Columbian Mission, has been commenced in this distant and important region. See Note II.

<sup>3</sup> "Two years ago," says the Bishop of Victoria (speaking in 1861), "I visited the Australian gold-fields, and there I saw many interesting proofs that the Chinese race is there peculiarly open and accessible to missionary influence. I was accompanied on the Ballarat gold-field by my old friend and Christian brother, Lo Samyuen, who for six years resided as a faithful Christian catechist at my college at Hong Kong, and

from India are finding their way to the Mauritius<sup>1</sup> and Ceylon; and it is a cheering thing to discover amidst the coffee plantations of the latter island a sprinkling of native Christians, who learned "the glad tidings of great joy" from our missionaries in Tinnevely, and are now proclaiming it amongst their fellow-emigrants.<sup>2</sup>

---

whom I despatched, in 1856, at the request of the Bishop of Melbourne, to commence a mission amongst the Chinese gold-diggers. I accompanied him, and before my eyes there arose one visible material proof that the Chinese population are not indifferent and insensible to the efforts made to improve their moral and spiritual condition. There was a weather-boarded mission-chapel, capable of holding 300 persons, and raised entirely, at an expense of £200, by the Chinese in the neighbouring gold-fields. In my formal report of recommendation to the Bishop of Melbourne, I stated it to be my view that the few native Chinese teachers that are there are inadequate to sustain a mission amongst their fellow-countrymen—that they require to be supported and encouraged by a resident European missionary: and I suggested the desirableness of some clergymen from England coming to China, residing for a season in some of the districts near Canton, from which the greater part of the emigrants to Australia take their departure, learning the local dialect, and then going and labouring amongst the Chinese gold-diggers in Australia."

<sup>1</sup> The island of Mauritius receives a large floating population of Coolies both from the north and south of India. Two experienced missionaries itinerate among these people, the one employing the Hindustani and Bengali languages, and the other the Tamil. The number of native Christians is between 200 and 300, and, as in the case of Ceylon, the labours of the missionaries are highly appreciated and liberally supported by the planters and other residents of the island.

<sup>2</sup> A missionary and six catechists itinerate among the Cooly emigrants from the south of India to the coffee plantations around Kandy, numbering more than 100,000 souls. Among these 777 native Christians are found. The funds for the support of the catechists are wholly supplied by the planters and other inhabitants of the island, who offer to provide

It is of the utmost importance that missionary effort should be brought to bear upon all these exiles, who, in being separated from their homes, and in God's providence separated also from those influences which have bound them most firmly to their idolatries, are in consequence more accessible to the message of the Gospel. A vigorous effort for their evangelization might, with the blessing of the Holy Spirit, send them back to their own land as Christian men, to tell their heathen countrymen what great things the Lord had done for them.

When speaking of the increased facilities for missionary enterprise, we cannot omit the great, and in some instances most unexpected doors which have, of late years, been thrown open by discovery, by treaty, or by conquest, for the spread of the Gospel.

Look at Central Africa, explored from east to west, and with a missionary bishop following close in the wake of a missionary discoverer. See Japan, jealously

---

for double the number, if suitable agents can be obtained. But that which gives the missionary the highest satisfaction is, the discovery that the truth is spreading among the Tamil Coolies by means of their own spontaneous efforts. Many who neither have nor seek any secular advantage are diligent in diffusing the knowledge of Christ among their fellow-labourers. One old Christian from South India, who, though unable to read, was well instructed in Christian truth, prepared a small company of fellow-labourers so well for baptism, that the missionary, upon his visit, was enabled to admit them to that sacred rite. In another estate, seven candidates were baptized during the year 1860, who had been chiefly instructed by the other Christians residing on the estate.

closed for two centuries against the entrance of a Christian, now suddenly opened to our merchants, and, we trust, in due time to be rendered accessible to our missionaries.<sup>1</sup> Behold China, before which the Romish missionary onced stood and cried, "O rock, rock, rock, when wilt thou open?"<sup>2</sup> cleft from her sea-board to her centre to give access to the faithful minister of Christ.

And, side by side with these facilities for making the Saviour known in heathen lands, we can perceive a breaking up of the old systems of idolatry and superstition. Thus in China we find a semi-political, semi-religious revolution; of great extent and vast influence, aiming not only at the overthrow of the reigning dynasty, but at the abolition of idolatry throughout the empire, and circulating, although amidst much blasphemous error and pretence, the Christian Scriptures amongst its teeming millions.<sup>3</sup>

---

<sup>1</sup> The treaty of Yeddo, dated Aug. 26, 1858 (as well as the previous one with America), opens the chief ports to commerce, and provides for the residence of consular agents. There can be little doubt that any Japanese who embraced Christianity would at present meet the immediate penalty of death: but the Bishop of Victoria has urged the importance of sending out missionary chaplains, who may attain a knowledge of the language and habits of the people, and so be ready to seize any favourable opportunities which in God's providence may be opened up; and who, meantime, may labour amongst the Europeans and Americans, and thus be able to present Christianity to the attention of the natives in a favourable light. The Society for the Propagation of the Gospel has voted £1,000 towards this object.

<sup>2</sup> See note, p. 106.

<sup>3</sup> The rebel movement in China is noticed in Note JJ.

In India, where the religious system is more compact and organized than in any other heathen land, many of the educated classes are fearing, and some confessing, that Hinduism cannot stand much longer.<sup>1</sup> Like many of her old pagodas, the ancient faiths by which she has been so long encumbered are crumbling to ruin, and no one is caring to rebuild them; nay, many are denouncing them "as a falsehood and a plague;"<sup>2</sup> and one wide-spread and influential body,

<sup>1</sup> A Marathi "Defence of the Principles of Hinduism" has been recently published at Bombay. The author's name is Gangadhar Shastri, one of the high-paid teachers in the Government Institution, a learned and clever man. In this work we find the following:—

"In 1814, all Hindustan became subject to the English; and since that time the ministers of the Christian religion have, by their instructions, turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless thousands of Hindus will forsake their own religion, and become Christians.

"The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so I minister to the decaying system of Hinduism. *Hinduism is sick unto death; I am fully persuaded that it must perish.* Still, while life remains, let us minister to it as best we can."

<sup>2</sup> In a recent pamphlet, entitled "The Brhamo Sumaj, its Position and Prospects," there is contained a most thorough condemnation of the present Hindu System. The Brhamo Sumaj, it will be remembered, is the Society of the New Vedantists, who have renounced polytheism, and

known as the Vedantists, are labouring to substitute a combination of theism and pantheism for the absurdities of heathenism.<sup>1</sup> "Education," says Bishop

profess the pantheism or deism of the Vedas. We extract one passage:—

"We have suffered fearfully by our superstition. The superstitions of other nations have brought in their train some advantages that have partially compensated for their evils. Ours has been an unalloyed evil. . . . Our superstitions have brought in their train no single advantage. They have been the parents of unmixed evils. . . .

"We have a liberal provision for the maintenance of a priesthood and of a body of public instructors; but these priests have become the ministers of idolatry and false religion, and those instructors teach little that it is not positively wrong to learn. On every side, the influence of superstition has been at work to corrupt our minds, our hearts, our manners, our laws, our institutions, and the very vitals of our national life."

<sup>1</sup> Rammohun Roy, the latest of Indian Reformers, may be said to have originated this system, which is a mixture of pantheism and deism. He commenced a movement in native Society at Calcutta, which resulted in the formation of the Hindu College. The members of the Society met for Divine service each Sunday, and started an English paper, advocating their opinions "with remarkable boldness and ability." The Bishop of Victoria, in speaking of this sect, which now numbers a multitude of the most influential people in Bengal, says—"The ten thousand youths of the higher classes of native society in and around Calcutta, who in the various colleges and schools have received the advantages of a liberal education, have gone forth to fill the various situations of life, men of a new era, with restless aspirations unsatisfied, and newly-imagined wrongs unredressed. . . .

"A generation of infidels is, ere long, likely to occupy a prominent place in the history of Calcutta, and to influence, in no inconsiderable degree, the future destinies of British India. They have cast aside the puerilities of Hinduism as an effete philosophy; and they embark upon the sea of life with all the crude, ill-formed ideas of newly-emancipated intellects, and with all the self-conceited pretensions of a juvenile nation-

Wilson, "is bursting the barriers of ages, and the fear for India is not that she will continue heathen, but that, flying from polytheism, she will jump over religion, and plunge into the pit of atheism."

I mention these instances of upheaving in the disordered mass of heathenism, not because I am sure that it will present a less difficult subject for missionary labour to act upon than before, but because these convulsions are in some measure due to the contact of these pagan nations with the civilization of Christian lands, and in some instances to an imperfect acquaintance with Christianity; whilst in India it is to be traced chiefly to the mistaken policy of instructing the natives in our secular philosophy (which shakes them from their old beliefs), without affording them the opportunity of becoming acquainted with that Divine truth, which would enable them to make a right use of their acquisition. Perhaps any state of things is more hopeful than the supercilious satisfaction, or the supreme indifference, with which heathen populations have been wont to contemplate their religious beliefs. At all events, the same Divine power which is allowing them to be stirred to their lowest depths, can move upon the face of the waters, and reduce the chaos and confusion to order and to peace.

---

ality. Young Bengal will be a formidable enemy hereafter, unless, by timely training and conciliation, he be converted into an ally and friend."  
—*Church Missionary Intelligencer*, vol. v., p. 22.

And, indeed, this power is seen exerting itself in another and most cheering way, for it is moving the hearts of heathens to implore the presence and teaching of the white man. From lands long savage and neglected, the mournful, and in some instances, the reproachful cry for spiritual succour is borne to our ears; and if St. Paul gathered from the solitary supplication of one "man of Macedonia," that the Lord had called him to preach the Gospel unto them, how much more should we be moved by the reiterated cry of perishing thousands in various lands.

Amongst the many reasons for hoping that missionary labour is on the eve of a large and rich reward, we must not forget the encouragement afforded by the spread of Christian education. Thousands and tens of thousands of children—many of them rescued from orphanage and death—are now instructed in those Holy Scriptures which are able to make them wise unto salvation, through faith which is in Christ Jesus.

The children attending the Missionary Schools in Sierra Leone number 5,000; and it is an interesting fact, that the entire expense of the education is borne by the native Church of that colony. In the Friendly and Fiji Islands, there are 35,000 scholars under daily instruction, and 35,000 attendants on Sunday-schools. In India alone, there are 80,000 receiving instruction in the Missionary Schools,<sup>1</sup> of whom 14,000 are girls.

---

<sup>1</sup> A statement laid before the Government in 1853, exhibited the following comparison between the two classes of schools—the one supported



This latter is a class who have been hitherto not only neglected in all that concerns mental cultivation, but jealously and systematically debarred from it; and not the least result of the pains bestowed upon them by missionaries has been, to awaken a desire for female education amongst some of the wealthy and

---

by Government, and in which Christianity formed no part of the instruction, and the other maintained by the Missions, and in which the Scripture constituted a main feature of education :—

|                      |      |              |        |
|----------------------|------|--------------|--------|
| Mission Schools . .  | 1668 | Scholars . . | 96,177 |
| Government Schools . | 404  | Scholars . . | 25,362 |

An important point has been gained in India, viz. : not only that the Bible shall be placed in the library of the schools and colleges connected with Government, but that voluntary Bible-classes may be taught by such professors and teachers as are willing to do so.

"It has been laid down by the Secretary of State for India, that the Bible should be lodged in every Government library, and free access allowed to it; hence, under the express orders of the Punjab Government, copies of the Holy Scriptures in English and the vernacular, and in Romanised Urdu, have been supplied to all school libraries. Every facility is afforded to scholars who spontaneously desire to read the Sacred Volume, to do so out of school-hours; and to Christian teachers, whether European or native, to assist their pupils in understanding its eternal truths."—Report of the Director of Public Instruction (A. R. Fuller, Esq.) for the Punjab, 1860–61.

The first number of the *Sumachar Hindoostani*, a newspaper just started by Hindoos in Lucknow, to be issued in English, Urdu, and Hindi, as the organ of "the native Talookdars of Oudh," contains the following remarkable testimony to the estimation in which not only the character of the missionaries, but the education imparted by them, and involving of course Bible teaching, is held by the natives themselves:—"As to our religious creed, we shall tolerate all religions; and ever entertain the highest respect for Christianity and its holy ministers, whose obligations India will never be able to repay, as regards education given to many of us, and the example of a consistent life."

influential Baboos, who are establishing and fostering schools<sup>1</sup> for this purpose at their own expense. What

<sup>1</sup> Pundit Gopal Sing, a native visitor of indigenous schools, a few years since opened a school for female children, and thus initiated a movement which met with considerable success in Agra and its neighbourhood. "The establishment of a little school," says the Pundit, "in which my own daughters, and those of my immediate friends and relations, attended at first, like a charm dispelled, in a great measure, the prejudices of my neighbours, and induced many to send their girls also. This example, and my persuasion and my reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield." In September, 50 schools were reported, attended by 1,200 girls; in the first week of November, 200 schools had been established, with an attendance of 3,800—the pupils being all Hindus belonging to the most respectable families.—See *Friend of India*, Nov. 20, 1856.

It is even more remarkable to find heathen Rajahs adopting the Christian element in their schools, and the natives, in some instances, preferring its presence to its absence.

In 1834, the Rajah of Travancore not only consented that the rule which forbade the use of the Bible to all but Christians should be rescinded, but granted 250 rupees from the public funds for the purchase of Bibles. The attendance on the Bible-class was voluntary; but after a short time not a single dissentient was to be found, and the Scriptures were read by Brahman, Sudra, Chogan, Mohammedan, Parsee, and Syrian, without objection.

In the city of Mysore, the Rajah adopted a mission school, transferring to it a grant by which he had previously supported one which had been conducted on the principle of excluding the Bible, and gradually increasing the grant till it reached £180 a-year. The missionaries afterwards retired from this school, in consequence of its not being conducted thoroughly upon Christian principles; but the people, feeling that the schools were inefficient, pressed on the missionaries the establishment of fresh schools, knowing all along that they would contain the principle of Christianity. No less than 3,400 persons signed a document in different languages, requesting that such schools might be opened. The schools were established, and a public meeting was held to encourage it. A wealthy native, who was anxious to prevent the spread of Christianity, came for-

may we not hope, through the blessing of God, upon the elevation of the future mothers of India from their former degradation and neglect?<sup>1</sup>

Colleges of a higher class have been established in various places for those of riper years, and are well and willingly attended.<sup>2</sup> It is no uncommon thing to see a class of Brahmins in some of these institutions studying the works of Butler and Paley, and writing essays on the evidences of Christianity.

---

ward and offered £400 to free the schools from Christianity. The question was put to the vote, and it was resolved by a large majority to establish schools in which Christianity should be taught; and a sum of £120 was immediately subscribed. This occurred, not in one of our Presidencies, but in a capital city of the interior, with few resident English, and a native court.

Sir E. Tennant mentions a case in which the Brahmins having set up a school in opposition to those of the missionaries, could not make it succeed; and as a means of doing so, introduced the Bible.

<sup>1</sup> On Female Education in the East, see Note KK.

<sup>2</sup> The case of Jay Narain's College at Benares deserves special notice. Its founder, a wealthy Rajah (after whom it is called), in gratitude for recovery from a serious illness, and influenced by the saying of a native teacher, that "Jesus Christ was the True One, and come out of God," handed over this building (which cost £5,000), and the means of endowing it, to the Missionaries of our Church. He never became a Christian; but after long struggling with his convictions, he at last said, that "had the Christian religion been true, the Company Bahadur, which had in other respects benefitted his country, would not have abstained from at least commending this religion to their notice." There are 500 youths receiving a Christian education in this College, being a larger number than attends the Government College, although the latter excludes Christian teaching from its course of instruction. Two-thirds of the students belong to the Brahminical caste, and this, be it remembered, in the holy city of Benares, where there are not less than 10,000 Brahmins.

And here we naturally pass to the prospect of a native pastorate, the first fruits of which have been already gathered in several of our older Missionary Stations. Last year presented the encouraging scene of an ordination (by the Bishop of Madras) of no less than thirteen natives, who, upon that interesting occasion, were set apart for the work of the ministry. In Sierra Leone, nine out of the fourteen parishes into which the colony is divided have been placed under the care of native pastors, who are in future to be supported by the native Church. In New Zealand ten natives have already been admitted to holy orders, and a commencement has been made towards a native endowment fund.<sup>1</sup> In North-west America the foundations of a native ministry have been laid by the Bishop of Rupert's Land; whilst in other parts of the world, and in connexion with other

---

<sup>1</sup> Archdeacon Kissling mentions, in a letter dated 4th January, 1862, that this fund, in the single diocese now defined as New Zealand, amounts to £1,000. The Bishop of Waiapu has met with similar success, the collection amounting already to £700, for the Pastorate, and £250 towards the Bishopric.

The liberality exhibited by the native Churches, both in respect to endowments and other religious and pious purposes, is one of the most pleasing and promising features of the missionary work. In 1860 the contributions of native Christians in the Friendly Islands amounted to £2,500, and in the Fiji Islands to £1,500. During the same year the native Christians in Southern India, most of them earning not more than one shilling in the week, contributed £1,190 to various Christian objects.

Missionary Societies, the work of pastoral superintendence has been committed to native teachers.

Who can over-estimate the value of such an agency, which brings with it to the evangelization of the heathen, not only that adaptation to the climate which can belong only to a native, but that familiarity with their languages, superstitions, and habits of thought, which is of such vast importance in dealing with their peculiar errors, and which a European can seldom, if ever, so fully attain?<sup>1</sup> It is true that in many cases they still require (and may, in some cases, for many years require) the superintendence of our well-trained and experienced missionaries from home; but the earnest prayer of every well-wisher to the missionary cause should be, that the Lord would raise up and "send forth" into His harvest many such labourers, and crown their efforts with success amongst their benighted countrymen.<sup>2</sup>

---

<sup>1</sup> The Rev. C. B. Leupolt, in speaking of the native helpers, mentions the following remarkable testimony given by a heathen opponent. He compared heathenism to a stately tree, large, strong, and beautiful, and rooted in the ground for centuries; the missionaries to the axe which hews it down; and the loss of health of a missionary to the breaking of the handle of the axe. "Well," said the missionary, "if the handle breaks, we must go to England and seek another." "No, no," said the opponent; "if you did so the tree would have some respite; but you take a branch of the tree itself, and make a handle of it, and the axe is applied with double force. The tree is full of branches, and supplies plenty of handles; and so you will destroy it finally by its own branches."

<sup>2</sup> May we not also expect a native episcopate as the proper result

With this increase of pastors from amongst the converts, our own missionaries will be enabled to extend and improve their evangelistic operations. Hitherto the very success which has attended their labours has been a hindrance to their more peculiar work. They have been compelled to forego the duties of the missionary for those of the pastor; and it is only by being relieved of the latter, through the supply of a native pastorate, that they are able to push into the regions beyond, where Christ has not been named. Already the advantages accruing from such valuable aid have been seen in the extensive system of itineration which has been carried on with such marked success in Southern India by the sainted Ragland<sup>1</sup> and his faithful companions, as well as in the new missions, which, taking their source in the native Church on the coast of Western Africa, have spread along the Niger, and into the interior of the Continent.<sup>2</sup>

---

of missionary success, and ought not our arrangements respecting the native Churches to be regulated with a view to this desirable consummation?

<sup>1</sup> The Rev. T. G. Ragland, Fellow of Corpus Christi College, Cambridge, went out to India, at his own expense, in 1845, and devoted himself, in company with other missionaries, to the work of itineration in North Tinnevely until his death, in 1858. He brought a high scholarship and an earnest spirit to bear upon his work, and won the love alike of Europeans and natives by the graces of his character. The four silver cups which he won as prizes in his College, were dedicated by him for the service of the communion in four of the native churches in Southern India.—See his Life, by Rev. T. T. Perowne.

<sup>2</sup> The Niger Mission is an off-shoot of the Yoruba Mission, which it-

And here I would observe, that this reproduction of Christianity which is observable in these last named, and other missionary fields, is one of the most encouraging circumstances of our times. Like the seed of the cotton-plant, which is always more productive when taken from the plant that has been already naturalized to the soil, than when imported from a distant land, so the missions which have branched out from others, are always more vigorous and fruitful than those from which they sprang; and we have therefore good ground to hope, that with the now multiplying off-shoots from our original missions, there will be a corresponding advance both in the number and character of the converts.

If we pass from the preparedness thus manifest in the soil, to consider the advantages which the missionary laborer now enjoys in his work, it will lead us to like cheering conclusions.

Contrast for a moment the difficulties which beset the earlier missionary, with the advantages enjoyed by those who undertake the same work in our day. The languages of the heathen were then unknown and unwritten. The missionary had to begin by compiling his own lexicon and grammar; and it was only after long years of painful study, he could make the tongue of the heathen available for the great purpose

---

self had its source in the native Church of Sierra Leone. The Rev. Messrs. Crowther and Taylor, who have charge of the Niger Mission, are natives of Africa, and amongst the first fruits of its native ministry.

of his mission. Indeed, the difficulty of expressing in many of these pagan tongues even the first great principles of Divine truth, rendered it necessary (as has been well observed) "to convert the language" before they could attempt to convert the people. But now, in the vast majority of cases, he finds that the difficulties of the language have been conquered by his predecessors, and every aid that books and teachers can afford, made ready to his hand, so that by ordinary diligence he may in a short period proclaim to the heathen in their own tongue the wonderful works of God.<sup>1</sup>

---

<sup>1</sup> The question has often been asked, "How long does it take to acquire such a knowledge of the language as to enable a European Missionary to preach in it to the natives?" Various circumstances will of course affect the acquisition either in a favourable or unfavourable way—viz., the character of the language itself, the linguistic ability of the student, and the amount of attention bestowed; but many of our present missionaries have been able to preach in the course of two, or at the most, three years, and to take some part in evangelization even before that time. Some who separated themselves altogether from European intercourse, and devoted themselves entirely to the acquisition of the language, have accomplished it sooner; and those who have most experience, strongly advise the missionary to adopt this plan.

The Rev. Robert Bruce, A.B., T.C.D., was only fifteen months in the Punjab when he was able to preach to the people in their own tongue. In a letter from him the following remarks occur:—"Take up the language in a half spirit, and years will pass away ere you can speak properly in it; or rather, you never will. Give yourself wholly to it, mix but sparingly in English society, and my opinion is, that the most ordinary intellect will be sure to acquire the language in a short time."

The Rev. Dr. O'Meara, from the same University, without any assistance from books or teachers, was able to conquer the difficult language of a tribe of North American Indians in the space of three years. He has since translated the Scriptures into the language of the tribe.



In past days missionaries were obliged, from the very nature of the case, to undertake, and often alone, all kinds of labour, physical as well as mental, distasteful as well as congenial; but now, owing to the progress which has been made, there is such a division of labour as lightens each man's toil, and allows him to pursue that portion of the work for which his tastes and acquirements specially adapt him. The pulpit, the school, the study, the dispensary, the printing-press, the workshop, afford to different minds their appropriate spheres of labour, and what is of vast importance, afford it at the outset; whilst at the same time the young and inexperienced missionary can avail himself of all the wisdom which his elder brethren have attained during their time of service.

It is no small matter, moreover, that we have the mistakes of the past to act as beacons to us for the future. In this way past failure becomes an element of future success, and the events which were reckoned as disastrous at the time, have become sources of advantage. We have gained in this way a better knowledge of heathen prejudices, and how they may be overcome; of the peculiar diseases of distant lands, and how they may most successfully be treated or prevented; as well as of the errors in our systems of missionary proceeding, and how they may most effectually be corrected.

Thus, upon all hands, we observe increasing facilities for the work—a vast amount of preparatory work accomplished, long existing difficulties removed, ancient

superstitions shaken to their base, an improved tone adopted by our Government in its relations with our heathen dependencies,<sup>1</sup> noble opportunities presented for making known the Gospel, and appropriate agencies called into existence to further the grand design.

---

<sup>1</sup> Thus as respects public enactments for India :—

Slavery has been abolished, although it has the sanction of the Koran and the code of Menu.

Brahmins have been made amenable to the laws, in common with the lowest Sudra ; and the public support given to idolatry has (at least with respect to its more glaring features) been withdrawn.

The rite of Suttee has been abolished by law.

The marriage of Hindu widows has been rendered valid by law.

The practice of Dherna, and the Gorruck Puja, or swinging festival, have been made punishable by law.

The rights of property and inheritance have been secured to every person who may change his religion.

And lastly, access to the Word of God is permitted in the Government colleges and schools. Moreover, the tone of those in power has greatly improved. On introducing the India Bill into the House of Commons (June, 1853), Sir Charles Wood, President of the Board of Control, stated his belief, that "if the great body of the natives were educated and enlightened, and not only educated and enlightened, but bound to us by the ties of a common faith, we should increase rather than relax our hold upon our Indian Empire:" and then concluded with this noble sentiment—a sentiment which, when the last Charter passed the House of Commons, would have imperilled the reputation of a Cabinet Minister, less for wisdom than for sanity, but which, on the occasion referred to, was greeted with applause :—

"But, be that as it may, it seems to me that it is our plain duty to improve the condition and to increase the enlightenment of the people. I believe, as I have said, that by so doing we shall strengthen our empire there ; but even if the reverse should be the case, it seems to me that our path of duty is equally clear—that, even if the result should be the loss of that empire, we should occupy a far higher and prouder position in the history of the world, if by our agency we should succeed in establishing

To borrow an expression of Bishop Butler's, the evidence is daily multiplying that "the hindrances to success are accidental, whilst the tendency to success is essential." We can see plain and manifest indications that the Gospel is on the eve of more wonderful triumphs than it has ever yet achieved, and we look forward in hope and faith to the promised time when, "from the rising of the sun even unto the going down of the same," the Lord's name "shall be great amongst the Gentiles."<sup>1</sup> The successes of the past, combined with the opportunities of the present, enable us more fully to realize the glorious future pictured by the Evangelist in his apocalyptic vision—"I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."<sup>2</sup>

But whilst the vast field is thus "white unto the harvest;"<sup>3</sup> whilst everything seems to beckon us onward, and encourage us to greater effort, the supply alike of means and men is utterly inadequate to the occasion. The interest taken by the Christian Church in missions to the heathen, though very much increased of late years, bears no proportion to the greatness and the

---

a civilised and Christian empire in India, than if we continue to rule over a people debased by ignorance and degraded by superstition."

<sup>1</sup> Mal. i. 11.

<sup>2</sup> Rev. vii. 9, 10.

<sup>3</sup> John, iv. 35.

importance of the work, or even to the success which has been vouchsafed to us.

Whilst new opportunities for spreading the Gospel are presented on every side, it is melancholy to hear not only of lack of funds to meet new exigencies, but of failure in the ordinary supplies. The Church of Christ needs to be awakened from this sinful apathy; those who profess to have received all their present advantages from the Gospel of Christ Jesus, and to build upon it all their hopes for eternity, need to be reminded of the guilt and the shame which must attach to them, unless an enlarged benevolence and a self-denying zeal are consecrated to the furtherance of this blessed work.

What we want, my brethren, is more real love for the Saviour, and with it a more conscientious dedication of all that we have and are to His sacred service. We want to be raised above the level of traditional subscriptions, and commonplace donations.<sup>1</sup> We want

---

<sup>1</sup> The entire income of Missionary Societies is estimated to be under one million sterling. At the end of 1859, the accounts stood thus :—

|                          |     |     |                |
|--------------------------|-----|-----|----------------|
| British Foreign Missions | ... | ... | £618,888       |
| Continental              | ... | ... | 57,444         |
| American                 | ... | ... | 215,288        |
|                          |     |     | <hr/> £891,560 |

There has been somewhat of an increase since; but even supposing the funds to amount to a million sterling, how small a proportion does it bear to the wealth of the Reformed Churches. The amount of property raised and created annually in Great Britain and Ireland alone, is calculated by Mr. Colquhoun, in his work on the wealth of the British Empire, at

more of that grace which led Schwartz to write, "Let the cause of Christ be my heir," and a higher than Schwartz to say, "What things were gain to me, those I counted loss for Christ."<sup>1</sup> We need to be reminded that Christian contributions to the cause of Christ must be regarded as no less devotional than any other act of the Christian life. Prayers and gifts are associated in the Word of God, and ought not to be separated in practice—"He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised."<sup>2</sup> May we not well blush as we contrast our national wealth with our circumscribed missionary expenditure; and ought we not to fear that if we withhold the gift from the cause of God, we may provoke the Giver to withdraw it from our stewardship, and give it "to a nation bringing forth the fruits thereof."<sup>3</sup>

But the want of men is a still more pressing one,

£698,228,386, whilst the contributions to missions do not exceed £700,000 a-year.

Even the Propaganda de Fide, with all the wealth of the Roman Catholic world to draw upon, amounted in 1847, before the troubles of Europe broke out, only to £155,843: a sum, by the way, which was exceeded by the missionary contributions of English Dissenters. The latter amounted to about £199,490 in the same year.

<sup>1</sup> Phil. iii. 7.

<sup>2</sup> Psalm, lxxii. 15.

<sup>3</sup> A monastery in Germany was complaining to Luther of its impoverished condition. His reply was, "There are two guests who have been banished from this place. You banished one, and then God banished the other. The one is *Date*, give; you banished that; and then God banished the other, *Dabitur*, it shall be given to you."

and I had rather enlarge on it than upon the other, not only because it is the want especially noted in our text, but because the experience of Missionary Societies has proved that if this want were met, the pecuniary means would be more readily supplied.

It is remarkable, that whenever the Lord of the harvest directs our attention to the vastness, and the preparedness of the missionary field, He connects it rather with the lack of labourers than with that of any other necessary means. He seems to imply that the labourers are the grand requirement, and truly they are so.<sup>1</sup> No money can procure them, no earthly influences can prepare them—they must come, if they come at all, true, devoted, faithful labourers, from the hand of God; and therefore it is that He directs us to use special prayer, that they may be given and “sent forth,” or rather (as if there was a natural repugnance

---

<sup>1</sup> In an address to the students of Cambridge, Mr. Gladstone thus alluded to this subject.

“There are three principal modes in which we can aid in the extension of the Gospel,—the contribution of funds, the contribution of prayers, and the contribution of personal services.

“The contribution of funds is the lowest and meanest by far, and if even that meanest office cannot be performed aright, greatly will it be to the shame of this wealthy country.

“The contribution of prayers is a higher contribution, within the power of us all, and an office which, although it be performed in silence, and not in face of a great auditory like the present, will yet never, I trust, be forgotten.

“But the greatest of all these contributions is that which backs prayer with service—that which renders up the highest of all sacrifices upon the

to the mission) "*thrust out*"<sup>1</sup> into the great harvest field.

The men that are needed for this work are men of faith and prayer, men whose own hearts have been set on fire with the love of Christ, and who are willing<sup>2</sup> to "spend and be spent"<sup>3</sup> for Him. The missionary field requires, moreover, men of energy and intellect, men of enterprise and information,<sup>4</sup> who, having counted the cost, and entered the service, are prepared

altar of God—namely, the sacrifice of life, of strength, of health, of time, of energies, of acquirements, of honours, of everything that has been gratifying to the flesh and to the mind."

<sup>1</sup> Εμβαλῆ. Luke, x. 2.

<sup>2</sup> "The missionaries regard, as the very palladium of their mission, our great Tinnevely axiom, that *none but spiritual agents can do spiritual work*."—"India's Plea for Men." By Rev. W. Knight, M.A., p. 50.

<sup>3</sup> 2 Cor. xii. 15.

<sup>4</sup> "Send us educated men.' So wrote the Bishops of Victoria and Sierra Leone; so write our friends from India; and New Zealand takes up the cry, and flings it back upon us from our very antipodes."—Rev. C. Chapman's Address at Cambridge, Nov. 26, 1853.

Dr. Duff mentions that he had to carry a class of young men in India through the highest works of the French mathematicians; and the Bishop of Victoria, speaking of the students in the Government College at Krishnaghur, says:—

"The youths in the higher classes evinced great intelligence, and a highly respectable acquaintance with the leading facts of ancient and modern history, and the principal systems of ancient philosophy which have prevailed. The mathematical tutor, late of Caius College, Cambridge, mentioned that three of his pupils, in respect to present mathematical attainments, might fairly be rated as equal to a subordinate place among the Cambridge wranglers."—*Church Missionary Intelligencer*, vol. v., p. 10.

to stand in the might of God, and do battle for His truth against all the powers of darkness.

And where shall such men be found, if not amongst the generous youth of our Christian Universities,<sup>1</sup> amongst men who, by training and education, possess the qualifications most needed for such a noble enterprise, and are not yet hindered by domestic ties, or pastoral engagements, from taking part in it?<sup>2</sup>

<sup>1</sup> "An appeal is made to the Universities on several grounds.

"1. There is no reason why they should be excluded from the highest posts in the Christian army, for surely the posts of greatest enterprise are the highest.

"2. The circle of missions is widening year by year, like the succession of ripples spreading from a stone dropt into a still lake. A number of men, therefore, purely additional to our previous staff, is annually needed, and we must endeavour to open up new sources to meet new demands.

"3. A combination of all varieties of character and education is wanted for the complete development of missions; and the mental discipline and acquirements supplied by an University course are, I believe, peculiarly demanded now in many parts of India, in the present great crisis of her spiritual history."—"India's Plea for Men," p. 61.

<sup>2</sup> We have no intention of underrating the work of those missionaries who have not received a University education. Much of the success achieved has been vouchsafed to the labours of such men, and there are amongst them those whom all recognize as standing in the first rank of missionary labourers. Several institutions for training young men of this class, exist both in America and on the Continent, as well as at home. The Missionary College at Basle has supplied some of the noblest agents that ever went into the foreign field; and the Church Missionary College at Islington has now upon the field two Bishops, four Archdeacons, and upwards of 100 missionary clergy, many of them eminent as well for scholarship as for devotedness. As some readers may wish to know how young men are received into, and trained in the latter institution, some account of it is given in Note LL.



We see young men competing for appointments in India and other distant lands. We see parents willing to send forth their sons to encounter danger and death in foreign climes, and all this for a provision that is earthly, or a fame that must be soon forgotten; and shall it be that Christian men will hold back, and Christian parents grudge their sons, where interests and issues are at stake for themselves and others, that shall last as long as eternity itself?<sup>1</sup>

Rome appears to be never long in need of the labourers whom she requires. Our missionaries encounter them in numbers in the remotest regions, and are sometimes preceded by them into fields which we have not a supply of men to occupy;<sup>2</sup> and shall it be

---

<sup>1</sup> A few years ago the Pasteur Schauffler of Wirtemberg had two sons at the Basle Missionary College. The elder left for the Gold Coast, and soon found an early grave. The father wrote to the younger son—"Thy brother is with God; it is time that you thought of Africa. Go and ask the inspector to permit you to fill up the vacancy left by your brother's death." The student obeys with joy, and the father writes to the Missionary Committee—"Do not abandon the Gold Coast, even though the graves of missionaries should fill it with the dead like the trenches before Sebastopol. Resting on the promises of God, we are more sure to carry the African fortress, than the allies to conquer the Crimea."

It is worthy of remark, that the little kingdom of Wirtemberg has been more prolific in missionaries than any State in Europe.

<sup>2</sup> "It is sometimes disheartening and heartrending," writes the Bishop of Victoria, "to see in China the numbers of Roman Catholic priests arriving in the colony of Hong Kong, and quickly dispatched into the various provinces of the interior of China, and to contrast with their apparent ease and facility in obtaining labourers our difficulty in obtaining a few men, insufficient to occupy new ground, and barely adequate to sustain the present number of our missionary stations. This, brethren,

that we, with our clearer light and superior advantages, will suffer ourselves to be outstripped by those who will render our subsequent and tardy efforts more difficult amongst the heathen?

Can there be conceived a nobler sphere of duty than that which presents itself in connexion with Missionary enterprise? What, in comparison of such a post, are the highest dignities or emoluments that the world can bestow? "Where," asks one of our Missionary Bishops, "where, among all the short-lived glories of men, shall we find a truer glory than this? Where, among all the brilliant exploits of this world's heroes, shall we find a truer heroism? Where, among all the boasted conquerors, philosophers, and benefactors of the human race, shall we fix our admiring, grateful contemplation on talents more worthily exercised, on achievements more brilliant, on an honour and distinction more real, more lasting, and more blessed, than upon an ambassador of Christ, a missionary of the Cross, going forth on the errand of mercy

---

should not be." The present staff of Romish Missions in China is stated to be 13 Bishops and 160 Missionary Priests. Archdeacon Mackenzie, in a recent journal, describing his visit to some of the most remote parts of Rupert's Land, laments that we have been preceded in those regions by the emissaries of the Church of Rome, and that new agents are constantly arriving. In other places, however, as at Sierra Leone, they are content to follow us after the lapse of many years, and then endeavour to undo what our patient labourers have effected. It is matter of thankfulness, however, that in this they have not been successful.

to a lost world, extending the bloodless victories of the Prince of Peace, consecrating the highest gifts of intellect and the most brilliant achievements of academic distinction on the altar of a Saviour's love, and appropriating, in humble self-diffidence, and yet in all the conscious elevation and dignity of the Missionary call, these words of the Apostle—'Unto me who am less than the least of all saints is this grace given, that I should preach amongst the Gentiles the unsearchable riches of Christ.'"<sup>1 2</sup>

We would not have any man to enter rashly upon such a glorious office. We dare not attempt to kindle in any heart an enthusiasm which has a less holy fuel to sustain it than the love of souls, and the deep conviction of being called by God to the work. But we may safely and solemnly put it to an audience like the present, whether there be not claims upon it in this matter which neither our timidity nor our selfishness should put aside? May there not be young men here, through whose very hearts the voice of God has been sounding, and who have felt, or may hereafter feel, the deep heart-searchings of the question—"Whom shall I send? and who will go for us."<sup>3</sup>

And if that question, in all its scrutinizing importance, should address itself to any of us, ought we not

---

<sup>1</sup> Eph. iii. 8.

<sup>2</sup> Address of Bishop of Victoria to the Irish Clergy, April, 1861.

<sup>3</sup> Isaiah, vi. 8.

to give solemn heed that the answer we return to it shall be sincere; and that unless there be plain and convincing reasons for our remaining at home, we ought, with all the self-surrender which such a work demands, and all the humility which such a distinction entails, to reply in the language of the Prophet—  
“ Here am I; send me!”

No desire of ease, no dreams of promotion, no fears of hardship, should weigh against the solemn conviction, that we have been called of God to this special work. It has its trials, doubtless. I dare not under-rate them; but I know that they are often misunderstood, and consist rather in the internal conflicts and spiritual struggles of the Missionary, than in any bodily perils or external privations to which he is likely to be exposed.<sup>1</sup>

---

<sup>1</sup> “The greatest difficulties in the work are at the same time the greatest trials to the workman, and are not of an outward kind, such as forsaking parents, brothers, sisters, friends, relations, and submitting ourselves to various privations. The real difficulties are of an internal and spiritual nature. These affect the heart and mind of the Missionary, and strike at his spiritual life—his faith, love, and hope. . . . To be in the habit of daily witnessing the abominations of idolatry practised before your eyes, and to breathe continually a tainted atmosphere of licentiousness and heathen folly; to be laughed at, despised, reviled, insulted for years, and yet not to become accustomed to their sins, nor indifferent to their welfare when daily unheeded, but to preserve a constant feeling of the sinfulness of idolatry, and of the holiness of God; and, notwithstanding all their abominations, never to lose sight of this truth, that the heathen are fellow-men for whom Christ died; that in return for their hatred you have to love them. . . . And no one

But the rewards are glorious. They who have entered with a true Missionary spirit on this work, have over and over again assured us, that even here on earth they have found, in the peace that fills their hearts, and in the love and gratitude of those whom they have been the means of winning unto Christ, more than ample compensation for any sacrifices that they have made.<sup>1</sup>

But who can estimate the honours that are laid up in store for such soldiers of the Cross? Who can number the crowns that yet remain to be won upon this field of victory? Or who can comprehend the fulness of that joy which shall belong to those who,

could bear up under them without a daily supply of grace, without infinite wisdom to direct him, and infinite grace to support him. Oh! how difficult always to speak 'the truth in love'—to love men in whom you see nothing but what would lead you naturally to despise them. The Most High God alone can keep you, strengthen you, establish you, and make you sufficient for these things."—Leupolt's "Recollections of an Indian Missionary," pp. 93-97.

<sup>1</sup> "If I had twenty lives to spend, I could not have resisted giving them to so necessitous a demand; but as I had only one, and that was already given to this object, I could do no more than resolve to urge my friends to take the same step. . . . I am daily more assured of the truth, that to give is better than to receive, and that the best thing in life is to empty oneself of oneself, and be laid entirely at Christ's feet to work for His glory."—Letters of Rev. H.W. Fox, Missionary in the Telugu Country. He was a favourite pupil of Dr. Arnold's, and a Memorial Fund at Rugby still commemorates his name, and is applied to further the work of Missions. See the testimony of a Missionary from our own University, at p. 95.

having helped to gather in the "great harvest into the garner of the Lord," shall realize, amidst all the fullness and blessedness of the heavenly rest, that their "labour has not been in vain in the Lord."<sup>1</sup>

And now, brethren, in concluding this course of Lectures, I would earnestly press upon all who are truly interested in the great cause of Missions, the need and the duty of constant and earnest prayer on its behalf—especially would I urge upon you the commandment of the text—"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."<sup>2</sup>

But whilst we thus pray, let no effort be spared, and no sacrifice avoided, that may advance the Redeemer's kingdom. Let our prayers be proved sincere, by our liberal, self-denying, and unwearied exertions in the cause of our great Master; and, at the same time, let all the work, in all its parts and progress, be committed to His blessing, remembering that Paul may plant, and Apollos water; but that it is God alone who can give the increase.<sup>3</sup>

I thank God that there exist in our great Universities Prayer Unions for this special object.<sup>4</sup> May the supplications that arise from them, as well as from private hearts and from the Church at large, be

---

<sup>1</sup> 1 Cor. xv. 58.

<sup>2</sup> Matt. ix. 38.

<sup>3</sup> 1 Cor. iii. 6.

<sup>4</sup> See Note O.

abundantly answered; and may our own beloved University be honoured in sending forth many faithful men to be "the messengers of the Churches, and the glory of Christ."<sup>1</sup>

But as an ambassador for Christ, I must not leave this place, where I have been privileged to plead the cause of Christian Missions, without addressing a few words to one class who may be found even within these walls—I mean those who, so far from taking any interest in the salvation of the heathen, are careless or indifferent about their own. Are there any such amongst my hearers? If so, bear with me, whilst I tell you solemnly of your danger, and point out to you affectionately the way of safety.

You have been born in a Christian land, you have been cradled in a Church replete with Christian privileges, you have had the seal of Christ impressed upon your brow in baptism, you are surrounded here this day with the blessings of His Gospel; tell me, will it not be more tolerable for the heathen in the day of judgment than for you, who are living without Christ and without God in the world? Will not their darkest guilt appear excusable when compared with yours?

You are thirsting after pleasure, or toiling for fame, or panting after distinction; but if you are living in sin and dishonouring God, then ask yourself this

---

<sup>1</sup> 2 Cor. viii. 23.

question, and let conscience give her faithful answer: "What is a man profited if he shall gain the whole world and lose his own soul?"<sup>1</sup> I have pleaded *for* the heathen, but let me plead *with* you. I array before you the guilt of your sin, the value of your soul, the solemnity of eternity! But I do more; I point you to "the Lamb of God which taketh away the sin of the world."<sup>2</sup> It is my office and my privilege to tell you of remission of sins through faith in His atoning blood; to announce to you the blessed truth, that He "once suffered for sins, the Just for the unjust, to bring you unto God;"<sup>3</sup> to proclaim to you that He is willing to accept and pardon you, if you only turn unto Him. We have no other Gospel for you than that which our faithful missionaries proclaim to the heathen. If you are saved at all, it must be through the atoning blood of the Redeemer. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved,"<sup>4</sup> but only "the name of our Lord and Saviour Jesus Christ."<sup>5</sup>

Tell me, "How shall you escape if you neglect so great salvation?" Embraced, it will bring you peace here and glory hereafter; neglected or despised, it will leave you for ever without excuse. Think of the love from which it has originated, and of the

---

<sup>1</sup> Matt. xvi. 26.

<sup>1</sup> Peter, iii. 18.

<sup>2</sup> John, i. 29.

<sup>4</sup> Acts, iv. 2.

<sup>5</sup> Service for the Visitation of the Sick.



freeness with which it is offered to you; and then think of the ingratitude and madness which are involved in the rejection of it. O that the love of God in Jesus Christ might even now constrain you to bow in adoring submission at His feet, and by the power of His Holy Spirit add you as new trophies to the records of His grace! Then should we have fresh occasion, in review of mercy to you, mercy to ourselves, and mercy to the heathen, to adopt the last prayer of David, and say—

“Blessed be the Lord God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen, and amen.”<sup>1</sup>

---

<sup>1</sup> Ps. lxxii. 18, 19.

# NOTES.

## NOTE A, p. 10.

It is difficult to state, with any degree of precision, the number of adherents belonging to each religion actually existing in the world. The following Table exhibits the estimates of the most distinguished statist, all of which may be regarded as nearly contemporaneous :—

| Religions.                              | Malte-Brun.<br>1810. | Graberg.<br>1813. | Pinkerton.<br>1827. | Hassel.<br>1827. | Balbi.<br>1837. |
|---|----------------------|-------------------|---------------------|------------------|-----------------|
| Christianity in }<br>all its branches } | 228,000,000          | 236,000,000       | 235,000,000         | 252,566,000      | 260,000,000     |
| Judaism ..                              | 5,000,000            | 5,000,000         | 5,000,000           | 3,930,000        | 4,000,000       |
| Islam ..                                | 110,000,000          | 120,000,000       | 120,000,000         | 120,105,000      | 96,000,000      |
| Brahminism ..                           | 60,000,000           | 60,000,000        | 60,000,000          | 111,353,000      | 60,000,000      |
| Buddhism ..                             | 150,000,000          | 150,000,000       | 180,000,000         | 315,977,000      | 170,000,000     |
| All other reli- }<br>gions .. }         | 100,000,000          | 115,000,000       | 100,000,000         | 134,490,000      | 147,000,000     |
| Total ..                                | 653,000,000          | 686,000,000       | 700,000,000         | 988,421,000      | 737,000,000     |

Balbi's estimate in detail is as follows :—

|  |          |  |     |                |
|--|----------|--|-----|----------------|
| Christianity                                 | {        | The Latin or Romish Church             | ... | 139,000,000 ?  |
|  |          | The Greek Church, and all its branches | ... | 62,000,000 ??  |
|  |          | The Protestant Churches and sects      | ... | 59,000,000 ?   |
| Total of Christianity                        |          |  |     | 260,000,000    |
| Judaism                                      | ...      | ...                                    | ... | 4,000,000 ?    |
| Islam, or Mahometanism                       | ...      | ...                                    | ... | 96,000,000 ??  |
| Brahminism                                   | ...      | ...                                    | ... | 60,000,000 ??  |
| Buddhism                                     | ...      | ...                                    | ... | 170,000,000 ?? |
| Religion of Confucius, Sintism, Mythological | Natural- | ...                                    | ... | 147,000,000 ?? |
| ism, Nanekism, and Fetichism                 | ...      | ...                                    | ... | 737,000,000    |

Balbi however appears, in the foregoing statements, to have underrated the numbers of the followers of Brahma and Buddha, which we would estimate thus :—

|  |     |     |     |             |
|--|-----|-----|-----|-------------|
| Brahminism                                   | ... | ... | ... | 120,000,000 |
| Buddhism                                     | ... | ... | ... | 320,000,000 |
| All other religions (as in Balbi's estimate) |     |     |     | 507,000,000 |
| Total ... .                                  |     |     |     | 947,000,000 |

—*From Introduction to Black's Atlas*, Ed. 1856.

#### NOTE B, p. 11.

Extract from *Church Missionary Gleaner*, June, 1861 :—

“In July last the king started from Whydah, to be present at the custom. On the way they met a man dressed as a caboceer, riding in a hammock, with a large umbrella and caboceer-stool, accompanied by a number of men. He was going to the sea-shore, to be thrown into the sea to join the two porters of the sea-gate, to open it for the king's father (the late King Gezo) to enter in and wash himself.

“On the king entering the capital, several men, with their hands tied and their mouths gagged, were brought forward, together with one deer, one monkey, and one turkey buzzard. Being conducted to Gezo's tomb, they were all sacrificed, one excepted, their heads being cut off. One man was to go to all the markets, and proclaim what was being done in honour of Gezo ; another was to go to the waters, and tell the living things therein ; another was to go to the roads, and tell the travellers ; a fourth was to go up to the firmament, and tell the hosts ; the deer was to go to the beasts of the forest ; the monkey to the swamps ; and the turkey buzzard was let loose to tell the birds of the sky.

“The great sacrifice commenced on Sunday, 29th July, 1860. The night before, the whole population slept at the king's gate, and at five o'clock in the morning rose to weep, with a pretended lamentation, for some ten minutes. Before it was concluded, one hundred men had been slain, besides

the same number of women, within the palace. These proceedings continued for three weeks, during which, it is said that no less than two thousand human beings were thus cruelly murdered. Each day the heads might be seen piled up at the gate of the king's palace—sometimes ninety, sometimes sixty—the blood flowing on the ground like a flood. In the midst of all this, the king glorified himself, assuming royal titles, and throwing cowries and pieces of cloth among the people, to be struggled for."

"Human skulls," says a late writer, "are numberless at Abomey. They are stored up in thousands, and brought forth on state occasions—the heads of kings in large brass pans, the heads of caboceers in large calabashes. Skulls form the heads of walking-staffs and distaffs, ornament drums and umbrellas, surmount standards, decorate doorways, are built into walls, crown the ramparts of the royal palace, form the footstool of the king's state chair—nay, the very drinking cups, which the ladies of the royal harem carry at their girdle, are polished skulls."

NOTE C, p 11.

Captain Macpherson, in his "Religion of the Khonds," tells us that in Goomsur "Tari Pennu," the earth-goddess and source of evil, is thus propitiated :—

" 'See!' she exclaims, 'what hills, and waste lands, and jungles, are here. Worship me with human blood, and the whole shall become a cultivated plain, and you shall have vast increase of numbers, and of wealth.' Victims, called 'Meriah,' by the Oriyas and Tokki, or Keddi by the Gonds, were persons of any race, or age, or either sex, either kidnapped, or otherwise procured. Sometimes they were Gond children, whom the parents had sold under pressure of distress. They were not unfrequently permitted to live until they had attained years of maturity, being regarded by the people as consecrated beings. But when the appointed moment arrived, and the Meriah victim was made fast to the post, none spared him, nor were they satisfied until their

fields had been sprinkled with his blood. Then Tari was with confidence invoked :—

“O Tari Pennu ! You have afflicted us greatly ; have brought death to our children and our bullocks, and failure to our corn ; have afflicted us in every way. But we do not complain of this. It is your desire only to compel us to perform your due rites, and then to raise up and enrich us. We were anciently enriched by this rite. All around us are great from it ; therefore, by our cattle, our flocks, our pigs, and our grain, we procured a victim, and offered a sacrifice. Do you now enrich us. Let our herds be so numerous, that they cannot be housed ; let children so abound, that the care of them shall overcome their parents, as shall be seen by their burned hands ; let our heads ever strike against brass pots innumerable hanging from our roofs ; let the rats form their nests of scarlet cloth and silk ; let all the kites in the country be seen in the trees of our village, from beasts being killed there every day. We are ignorant of what is good to ask for. You know what is good for us—give it to us.’”

It is with thankfulness and gratification we refer to the energetic efforts put forth by the British authorities for the suppression of this rite, and the great degree of success with which they have been crowned.

#### NOTE D, p. 11.

In nothing does the degrading character, both of Mahomedanism and Paganism, more fully appear, than in the position and treatment of the female sex. To say nothing of the evils of polygamy under the former system, the miseries engendered and perpetuated by it in heathen lands are of the darkest kind.

The Koolin Brahmins multiply wives to an extent that spreads immorality and wretchedness beyond belief. The

Rev. K. M. Banarjea, himself formerly a Koolin Brahmin, in his prize Essay on "Female Education," says :—

"The author knows personally individuals that have married twenty wives, without possessing any means, or pursuing any employment, whereby to sustain their own lives, much less to afford a decent maintenance to their wives. It is not uncommon for sons of Koolins to profess perfect ignorance of the number of their half-brothers and step-mothers. Their fathers multiply wives even after passing the age of 60 or 70; and they do not always succeed in making a correct census of the increasing number of their mothers."

Nothing can be more deplorable than the condition to which Hindoo widows have for ages been condemned. Degraded in the eyes of society by that which ought to awaken its sympathy—made a slave and menial in the family where she resides, and sentenced to drag out a miserable widowhood for the remainder of her days—the Hindoo widow has been the very personification of wretchedness and debasement. Attempts have been made to break this bondage in India, by endeavouring to secure the right of re-marriage for the widow, and a few cases have occurred where this result has been achieved; but the ancient prejudice is too strong to give way easily or soon.

In pagan lands, marriage, instead of being the bond of affection, is the badge of tyranny. Amongst the Australian tribes, a wife must always be taken, and taken by force, from another—generally a hostile tribe; and the intended bride must be dragged away with brutal violence and most unmerciful blows.

We dare not do more than allude to the prostitution which forms a special part of the worship in many pagan lands, or to the fact, that female children are brought up and kept in many of the idol temples for the vilest purposes.

But where woman is not thus degraded by the licentious-

P

ness of idolatry, it is remarkable how she is rendered fiendish by its barbarism. Thus in Dahomey—

“The king’s life-guard consists of between six and seven thousand female warriors, whose arms, accoutrements, and performances, are described by Mr. Duncan and Professor Forbes. After the attack upon Abbeokuta in 1851, Mr. Crowther counted eighty dead bodies of Dahomians within the space of a few yards, where the assault was fiercest, and all of them except five were women !” (“Sunrise in the Tropics,” p. 213).

The attention of the Christian Church, and more particularly of the female portion of it, has been of late specially directed to the state of women in heathen lands; and a Society, for the purpose of “Promoting Female Education in the East,” has been organized, and is carrying on its useful labours.—See Note KK.

NOTE E, p. 11.

Some idea of the multitudes whose lives have been sacrificed in connexion with idolatry, and as a result of it, although indirectly, may be formed from the following estimate made by Dr. Carey, with reference to one idol in India alone:—

“Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysenteries and fevers caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggernaut of Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that in the year 1,200,000 persons attend. Now, if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion, that not more than one in ten survive, and return home again.”—(See Buchanan, Letter I.)

"Suttee was abolished throughout the British dominions in India, 4th December, 1829, by Lord W. Bentinck ; but it is calculated that between 1756 and that date, upwards of 70,000 widows were burned on the funeral piles of their husbands. In the division of Calcutta alone, taking an average of twelve years, not less than 365 were thus annually sacrificed."—(See Keane's Sermon, p. 8.)

NOTE F, p. 12.

Thus Plutarch, balancing the question between Atheism and Superstition, asks—"What say you ? The man who thinks there are no gods, is impious ; but is not he who thinks them to be cruel and malignant, chargeable with an opinion worse than impious ? For my own part, I would rather men should say, 'There is no such man as Plutarch,' than that they should affirm that Plutarch is a man capricious, irritable, prone to wrath, revengeful of accidental results, pettish ; one who, if you have neglected to invite to a feast, or if, being otherwise engaged, you have failed to salute him at your gate, will devour you, or seize or torture your son, or will send a beast, which he keeps for the purpose, to ravage your fields. For instance, when Timotheus of Athens said of Diana, that she was insane, furious, malignant, and rabid with a divine fury, Cinesias, the leader of the choir, rising up amongst the spectators, exclaimed, 'May such a daughter never be born to me !'"

This is remarkable language, coming from the lips of a heathen, and implies that he would sooner reject religion altogether, than admit such religion as formed the faith of his times. He lived and wrote at the very time that St. Paul was preaching the Gospel, and thus furnishes an additional evidence of the need which existed for its pure and precious truths.

Plato, in his Republic, has marked his disapproval of the current theology of his day, by attacking the poets for the representation which they made of the character of the gods,



and says, "This we must by all means oppose, and suffer no one to say so in our State—if at any rate we wish it to be well governed; neither must we allow any one, young or old, to hear such things told in fable, either in verse or in prose, as their relation is neither consistent with holiness, nor profitable to us, nor consistent with themselves."—(Book ii. c. 19.)

Indeed, for the same reason, he proposes to exclude such poets as Homer and Hesiod (who incorporated the religious beliefs of the day in their verses) from his ideal republic, and to admit of no poetry, except hymns to the gods and odes in honour of celebrated men. "For, with respect to sensual pleasures, and anger, and the whole of the passions, . . . . . the poetical imitation of these has the same effect upon us, for it nurtures and irrigates them, whereas they ought to be dried up; and makes them to govern us, whereas they ought to be governed, in order to our becoming better and happier, instead of being worse and miserable."—("Republic," book x. c. 7.)

The secular tendencies of Confucius are well known. He wished to become a great moral reformer, and set out by ignoring the whole teaching of the existing religion. The same spirit displays itself amongst the more advanced minds in the present realm of heathendom. They have received enough of light to perceive that the existing superstition is detrimental to all purity of life and manners.

An intelligent native (not a Christian) thus writes concerning the whole system of the Hindu religion:—

"If there be anything under heaven that either I or my friends look upon with the most abhorrence, it is Hinduism. If there be anything that we regard as the best instrument of evil, it is Hinduism. If there be anything that we view as the greatest promoter of vice, it is Hinduism. And if there be anything that we consider the most hurtful to the peace, comfort, and happiness of society, it is Hinduism."—(Din J. Haqq, *Ki Tahquiq*, p. 121. Allahabad, 1844.)

## NOTE G, p. 13.

Traditions, corresponding more or less to the Scripture account of Eden, the Fall, the Deluge, are to be found in most heathen lands. Traces, too, of a Trinity (as in the Hindu Triad), and glimpses of the doctrine of Incarnation (as in the avatars of Vishnu), no less than the prevalent idea of atonement and sacrifice, are to be met with ; but the most singular traditions we have met with are those which have been handed down amongst the Karens, by their bards, from remote antiquity. They are comprehensive of the leading facts of the Old Testament history. The following account of them is given in "The Karens : or Memoir of Ko-Thah-byu, the first Karen Convert":—

"The creation of man, and of woman by a rib being taken out of man, the assignment of Eden, as the habitation of the human pair, are clearly stated. The following tradition treats of the temptation and the fall:—'Afterwards Satan came and said, "Why are you here?" "Our Father, God, put us here," they replied. "What do you eat here?" Satan inquired. "Our Father, God, created food and drink for us, food without end." Satan said, "Show me your food." And they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, "This is sweet, this is sour, this is bitter, this is astringent, this is savoury, this is fiery ; but this tree, we know not whether it is sour or sweet. Our Father, God, said to us, 'Eat not the fruit of this tree ; if you eat, you will die.' We eat not, and do not know if it be sour or sweet." "Not so, O my children," Satan replied ; "the heart of your Father, God, is not with you. This is the richest and sweetest ; it is richer than the others, sweeter than the others ; and not merely richer and sweeter, but if you eat it, you will possess miraculous powers ; you will be able to ascend into heaven, and descend into the earth ; you will be able to fly. The heart of your God is not with you. This desirable thing He

has not given you. My heart is not like the heart of your God. He is not honest; He is envious. I am honest; I am not envious. I love you, and tell you the whole. Your Father, God, does not love you; He did not tell you the whole. If you do not believe me, do not eat it. Let each one eat carefully a single fruit; then you will know." The man replied, "Our Father, God, said to us, 'Eat not the fruit of this tree;' and we eat it not." Thus saying, he rose up and went away. But the woman listened to Satan, and, thinking what he said rather proper, remained. Satan deceived her completely; and she said to him, "If we eat, shall we indeed be able to fly?" "My son and daughter," replied Satan, "I persuade you, because I love you." The woman took one of the fruit and ate. And Satan, laughing, said, "My daughter, you listen to me well. Now go, give the fruit to your husband, and say to him, I have eaten the fruit; it is exceedingly rich; if he does not eat, deceive him, that he may eat." The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife, and ate. When he had eaten, she went to Satan, and said, "My husband has eaten the fruits." On hearing that, he laughed exceedingly, and said, "Now you have listened to me; very good, my son and daughter."

"The day after they had eaten, early in the morning, God visited them; but they did not (as they had been wont to do) follow Him, singing praises. He approached them, and said, "Why have you eaten the fruit of the tree that I commanded you not to eat?" They did not dare to reply, and God cursed them. "Now you have not observed what I commanded you," He said; "the fruit that is not good to eat, I told you not to eat; but you have not listened, and have eaten. Therefore, you shall become old, you shall be sick, and you shall die."

"The origin of sacrifice to demons is also thus singularly accounted for:—

"After this, one of their children became very sick, and the man and wife said to each other, "We did not observe God's commands, 'Of the fruit of the tree eat not;' but we ate. Now what shall we do? God has cast us off; we cannot tell what to do. We must go and see Satan and ask

him." They arose and went to him. "O Satan," they said, "God commanded us, 'Eat not of that fruit.' Thou saidst, 'Eat,' and we hearkened to thy words, and ate. Now our child is sick, what wilt thou say? what wilt thou devise?" Satan replied, "To your Father, God, you did not hearken; you hearkened unto me; now that you have hearkened unto me, hearken unto me to the end."

"Then Satan is put forward as the deviser and suggester of demon worship, and is described as instituting the principal sacrifices, offerings, and ceremonies, that are practised in worshipping demons. He is known amongst them by a variety of names, 'among which the most common are Ku-plaw, the deceiver, from his deceiving the first man and woman; and Yaw-kaw, the Neck-trodden, from the belief that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God, and was driven from thence—

" 'Satan in ancient times was holy,  
But he departed from the love of God,  
And God drove him away.'

"Some reference is also found to a deluge, and also to the dispersion of mankind as consequent upon the confusion of tongues :

" 'Because they disbelieved God  
Their language divided.  
God gave them commands,  
But they did not believe Him, and division ensued.'

"They confidently expect a national restoration to His favour. They believe that God, who has departed from them, will return; and the dead trees are represented as blossoming on His arrival :

" 'At the appointed season God will come;  
The dead tree will blossom and flower.  
When the appointed season comes, God will arrive;  
The mouldering tree will blossom and bloom again.  
God will come and bring the great Thauthee.<sup>1</sup>  
We must worship, both great and small,  
The great Thauthee, God created:  
Let us ascend and worship.'

---

<sup>1</sup> A mountain so called, which is to be the seat of future happiness, according to some statements.

“Sometimes He is represented as coming with a trumpet, while angels in glory accompany Him, and the great among the people play on golden harps—

“ ‘God comes down, comes down ;  
 God descends, descends :  
 He comes blowing a trumpet,  
 He descends sounding a trumpet ;  
 Blowing, He gathers men, like the flowers of the Areca ;<sup>1</sup>  
 Sounding, He gathers people, like the flowers of the Areca.  
 The glittering, the angels of heaven ;  
 The dazzling, the angels of heaven ;  
 The great trumpet that God comes blowing !  
 The great ones that strike the golden harp.’

In one fragment God is represented as coming in rags. ‘O children and grandchildren ! before God comes, Satan will come deceiving men ; and, in order to deceive, he will come dressed in fine clothes and handsome attire ; but follow him not, children and grandchildren ! After Satan will come One with scarcely clothes enough to cover Him. Follow Him. That one is God. When God comes, He will take the appearance of the poorest of men, and will dress in rags. Follow Him.’

“Sometimes God, it is said, is to save them by His youngest Son.

“ ‘O children and grandchildren ! God will yet save us again. He has saved us twice, and His youngest Son will be able to save us again.’

“Hence, they look forward to a period, when, freed from their present sorrow, and lifted up from their low estate, they shall attain to great temporal prosperity.

“ ‘O children and grandchildren ! the Karens will yet dwell in the city with the golden palaces. If we do well, the existence of other kings is at an end. The Karen King will yet appear, and when he comes, then will be happiness.’

“For this they have been in the habit of praying. The following are specimens of their prayers :—

“ ‘O Lord, we have had affliction for a long succession of generations ; have compassion, have mercy upon us, O

---

<sup>1</sup>The flowers grow thick, and are very numerous.

Lord. The Taleing kings have had their season, the Burman kings have had their season, the Siamese kings have had their season, and the foreign kings, all have had their season—the Karen nation remains. Let our kings arrive, O Lord. Thou, O Lord, whom we adore, to whom we sing praises, let us dwell within the great town, the high city, the golden palace. Give to us, have compassion on us, O Lord.

“O Lord, the God whom we adore, to whom we sing praises, have compassion, have mercy upon us. Let us have kings, and let the city, the town, the great town, the silver city, the new town, the new city, the palace, the royal residence, arrive to us all, O Lord. Have compassion, and grant unto us, O great God.’

“Some compositions represent the Karen king as the sole monarch of the earth, and that there will be neither rich nor poor in his reign, but that all will be happy.

“They believe when the Karen king comes, the beasts will be at peace, and cease to bite and devour one another—

“ ‘When the Karen king arrives,  
Everything will be happy ;  
When the Karen king arrives,  
The beasts will be happy ;  
When the Karens have a king,  
Lions and leopards will lose their savageness.’ ”

#### NOTE H, p. 21.

It was not merely by infidels the strange position was maintained that it was unnecessary to evangelize the heathen. In 1805, Major Scott Waring maintained “that there never was a happier race than the Hindu when left undisturbed ; and that if ever Arcadian happiness existed, it was to be found in Hindustan.”

In 1813, Mr. Charles Marsh, in his elaborate protest against the introduction of Christianity into India, uttered the following strange sentiments in his place in the Imperial Parliament in England :—

“When I look at the peaceful and harmonious alliances of families, guarded and secured by the household virtues ; when

I see amongst a cheerful and well-ordered society, the benignant and softening influences of religion and morality—a system of manners founded on mild and polished obedience, and preserving the surface of social life smooth and unruffled—I cannot hear without surprise, mingled with horror, of sending out Baptists and Anabaptists to civilize or convert such a people, at the hazard of disturbing or deforming institutions which appear to have hitherto been the means ordained by Providence of making them virtuous and happy!”

NOTE I, p. 35.

Josephus, after describing the procession which went out from Jerusalem, with the high priest at its head, proceeds:—

“Alexander, when he saw the multitude at a distance in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also, did all together, with one voice, salute Alexander and encompass him about; whereupon the kings of Syria and the rest, were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him, and asked him ‘How it came to pass that when all others adored him, he should adore the high priest of the Jews.’ To whom he replied, ‘I did not adore him, but that God who hath honoured him with His high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own

mind.' And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city: and when he went up into the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bid them ask what favours they pleased of him, whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired."—*Antiquities*, Book xi., chap. viii.

NOTE J, pp. 33, 35.

The following, amongst other decrees of Caius Julius Cæsar in favour of the Jews, is given by Josephus:—

"Caius Cæsar, imperator the second time, hath ordained, That all the country of the Jews, excepting Joppa, do pay a tribute yearly for the city Jerusalem, excepting the seventh, which they call the *Sabbatical year*, because thereon they neither receive the fruits of their trees, nor do they sow their land; and that they pay their tribute in Sidon, on the second year (of that Sabbatical period), the fourth part of what was sown; and besides this, they are to pay the same tithes to Hyrcanus and his sons, which they paid to their forefathers. And that no one, neither president, nor lieutenant, nor ambassador, raise auxiliaries within the bounds of Judea, nor any soldiers exact money of these for winter quarters, or under any other pretence, but that they be free from all sorts of injuries; and that whatsoever they shall hereafter have, and are in possession of, or have bought, they shall retain them all."—Josephus' *Antiq.* Book xiv. c. x.

Speaking of Pompey's conquest of Jerusalem, Josephus says:—

"There were in that temple the golden table, the holy



candlestick, and the pouring vessels, and a great quantity of spices; and besides these, there were among the treasures two thousand talents of sacred money: yet did Pompey touch nothing of all this, on account of his regard to religion, and in this point also he acted in a manner that was worthy of his virtue. The next day he gave order to those that had the charge of the temple to cleanse it, and to bring what offerings the law required to God, and restored the high priesthood to Hyrcanus."—*Antiq.* Book xiv. c. iv. This account is confirmed by Cicero, who at the same time seems to modify the statement of Josephus as to his regard for the religion of the Jews:—

"At Cn. Pompeius, captis Hierosolymis, victor ex illo fano nihil attiget. In primis hoc, at multa alia sapienter, quod in tam suspiciosa, ac maledica civitate locum sermoni obtrectatorium non reliquit. Non enim credo, religionem et Judeorum et hostium impedimento præstantissimo imperatori, sed pudore, fuisse."—*Oratio pro L. Flacco.*

#### NOTE K, p. 53.

. . . . "The Government of India does not in fact maintain 'perfect neutrality.' It may be further observed that such a policy is impracticable. A Christian Government is compelled to interfere with practices which violate the laws of humanity or social order, though they may be regarded by the people as part of their religion, such as suttee, infanticide, disability to inherit property in the case of a change of religion, &c. The progress of European education also tends to undermine false religion. European civilization is calculated to overturn their religious institutions. The professions, therefore, of the Government, of their desire to preserve neutrality, however honest on their part, wear a disingenuous aspect towards the Natives; and have laid the Government open to the charge, falsely alleged by the Mutineers, of a covert design to cheat them into Christianity.

"Not only does the attempt at neutrality thus break down, both in its accomplishment, and in the attainment of its object of conciliating the people, but the profession of it appears to be inconsistent with the character and duty of a Christian

Government. It seems to many religious persons self-evident that a Christian Government is bound to avow to its heathen subjects its desire for their conversion to Christianity; and to aid all legitimate measures, consistent with a just toleration, for instructing them in its inestimable benefits: and that a neutral policy dishonours the truth of God. The question, however, may be brought to a practical test, namely, by the effect actually produced on the minds of others. In what light is the policy of Government viewed by the Natives of India? The concurrent testimony of all who are engaged in the propagation of the Gospel, furnishes the reply, that while the common people deny the honest intention of neutrality, the educated classes regard the neutrality of Government as the indifference of Rulers to all religion; or at best as an avowal, that while the Christian religion is good for western nations, Hinduism and Mahomedanism are equally good for Asiatics.

“Numerous examples of this prevalent notion might be collected from the published journals and letters of Missionaries. Let one suffice. The name of Weitbrecht is well known as that of a most intelligent and experienced observer of the Native character. In Lectures delivered in Europe, and published by him in the year 1844, he writes:—‘The example of Government has assisted in a great measure to prejudice the minds of the higher classes of Natives against the efforts of Missionaries. I once heard one of them say, “There must be something wrong about your religion, for your Governor Sahib does not believe in it himself.”’ (*Weitbrecht’s Lectures*, p. 222.)

“The profession of ‘Neutrality’ is also inimical to the social welfare of the Natives.

“The business of a good Government is not with a few flagrant criminals, but with the masses of the people; to uphold a moral standard, to suppress by legitimate means of discouragement, and by wise laws, those less flagrant social wrongs, and those incentives to crime, which consume as a canker the heart of a nation. A Ruler should not take the Sword of Justice, without the Sceptre of Righteousness. But Neutrality attempts this. It can appeal to no standard of morality, for it equally respects codes of morals essentially opposed to each other. Neutrality cannot consistently de-

nounce murder as a crime, if it be associated, as in a multitude of cases, with the rites of an Indian Moloch. Neutrality enjoins 'respect' for practices and institutions which under the name of religious observances perpetrate ten thousand crimes against society. It regards offences against 'common humanity and decency' as 'harmless' till they become 'flagrant.' Such is the confession of the 'Neutrality' Despatch of 1833, in these notable words: 'All religious rites and offices, which are in this sense harmless, *that they are not flagrantly opposed to rules of common humanity and decency*, ought to be tolerated.'

"Upon the specious principle of Neutrality *Ghaut murders* are tolerated: and that general *disregard of human life* which afflicts all India, and suffers thousands to perish needlessly every year.

"Many Hindus would rejoice to have this custom abolished by Government, but dare not break through it themselves."—*Rev. A. M. W. Christopher. Weibrecht's Life, Introduction, p. 8.*

"*Public obscenity*, the blight of all moral rectitude, is legalized if associated with superstition. During the year 1856 an Act was passed by the Legislative Council of India to prevent the sale or exposure of obscene books and pictures. The preamble very properly states, that 'The practice of offering for sale, or exposing to public view, obscene books and pictures, encourages immorality, and it is expedient to make provision for the prevention of such practice.' But a subsequent clause enacts that 'nothing contained in the Act shall apply to any representation sculptured, engraved, or painted on or in any Temple, or on any car used for the conveyance of idols.' Yet these Temples and cars are the most public and frequented objects of observation to the whole population!

"*The degradation of the female sex* is perpetuated by the toleration of such offences as have been just alluded to, as well as by the legal recognition of marriage in infancy, and of polygamy in its worst forms.

"And, to mention no more, a neutral policy tolerates that prolific source of all anti-social evils, *Caste*, which consigns the many to irremediable oppression and degradation under the few: and pampers those few in what has been well termed

‘the brutal self-conceit of the Brahmin.’ The author of this phrase was one of the Company’s wisest and ablest Directors, the late Charles Grant, who added this testimony from his experience in India:—‘Nothing is better known than that the Brahminical tribe are pre-eminent in those atrocities which disturb the peace of society.’—(*Mill’s India*, vol. i. p. 325.)

“Some of these social evils might be suppressed by law, as easily as kindred crimes have been abolished. But no effectual remedy can be applied till the Government shall abandon its existing policy, shall admit the Bible into its schools, and direct its officers to discountenance all anti-social institutions, and uphold the standard of Christian Morality.”  
—From *The Indian Crisis*.

NOTE L, p. 87.

At the Conference on Missions, held in Liverpool, in 1860, Dr. Macgowan, American Medical Missionary to China and Japan, made some important observations. He noted, that whilst amongst people low in civilization, some knowledge of medicine was very valuable; yet, when the Missions were carried on amongst a population possessing some civilization, and a medical system of their own, it was most important to have men who had received the best medical education. After paying a deserved compliment to the surgeons of the Naval and Military services, both of England and America, for their kindness in aiding our missionaries in their work, he proceeded:—“With regard to their utility, medical missions are required for the care of missionaries and their families, and are necessary to conciliate the people, particularly those of China and Japan, and to counteract the evil influences exercised by our godless fellow-countrymen in those lands. The medical missions are a corrective to the wrongs we are inflicting upon those people. Where now you hear of a riot in China, you would, but for medical missions, hear of an extermination or of a general massacre; and for one expedition that you now send out, you would have to send out two. In Eastern countries they associate with religion the idea of doing good; and a system of religion that does not exhibit benevolence, they think is wanting at least in the ‘grace of con-

gruity.' We are brought into contact with a vast mass of misery in those lands, a millioneth part of which it is not possible to relieve. Here is an economical way of doing some good, and of showing that our religion enjoins benevolence. We can best show the benevolence of our religion by healing the sick, and thus give the evidence for which they are continually asking. There preaching of the Gospel is not convincing evidence as to the character of our holy religion."—Conf. p. 275.

At the same Conference, Dr. Lockhart, of Shanghai, gave the result of twenty years' experience as a medical missionary in China; and amongst other fruits of such labours, mentions that he "repeatedly heard of patients who, having been to the hospital, and attended to the preaching of the Gospel, carried with them portions of the Word of God to their native villages, and induced others of their friends to come down, in order to participate in the same benefits." He adds, "I say it with confidence, that medical missions in China have been successful in winning an entrance to the hearts and consciences of the people, which no other agency could have so well effected."

It will be recollected how, in the wilds of the Assyrian mountains, Dr. Asahel Grant, "armed with his needle for the removal of cataract, forced mountain passes which the sword could not command, and amidst ferocious warriors, won his way to their homes and to their hearts."

The American missions have been pre-eminent and most successful in their use of medical skill as an adjunct to missionary work. The subject has also of late received considerable attention in our own country. Some years ago a "Medical Missionary Society" was formed at Edinburgh, of some of the most eminent men in the profession. They have prepared pious young physicians to go forth amongst the heathen, and by healing their diseases, and alleviating their pain, to lead them to the Balm of Gilead, and to the true Physician of souls. Might not more of our medical students be induced to consecrate themselves to this noble work?

NOTE M, p. 88.

"The monks," writes Dr. Livingstone, "did not disdain to

hold the plough. They introduced flowers and vegetables, in addition to teaching and emancipating the serfs. Their monasteries were mission-stations, which resembled ours in being dispensaries for the sick, almshouses for the poor, and nurseries of learning. Can we learn nothing from them in their prosperity as the Schools of Europe, and see nought in their history but the pollution and laziness of their decay?"—"Travels," p. 117.

In one of his Lectures at Cambridge, Dr. Livingstone stated that "the natives of Central Africa are very desirous of trading, but their only traffic at present is in slaves, of which the poorer people have an unmitigated horror. It is, therefore, most desirable to encourage the former principle, and thus open a way for the consumption of free productions, and the introduction of Christianity and commerce. By encouraging the native propensity for trade, the advantages that might be derived, in a commercial point of view, are incalculable; nor should we lose sight of the inestimable blessings it is in our power to bestow upon the unenlightened African, by giving him the light of Christianity. Those two pioneers of civilization—Christianity and Commerce—should ever be inseparable."

In several passages of his work we get a picture of everyday life, and see how, in his own conduct, the principles which he inculcates were carried out. "At Kolobeng, we find him helping to make a canal, preparing a garden, and building his fourth house with his own hands. A native smith taught him to weld iron, while he had become handy in carpentry, gardening, and almost every trade. As his wife could make candles, soap, and clothes, they came nearly up to what may be considered as indispensable in the complete accomplishments of a missionary family in South Central Africa."—Monk's Appendix to Livingstone's Lectures, p. 314.

NOTE N, p. 92.

The Mission from the Universities to Central Africa originated in the suggestions made by Dr. Livingstone in his Lectures before the University of Cambridge, in 1857. He concluded his first Lecture with these words:—"I beg to direct your attention to Africa; I know that in a few years

Q

I shall be cut off in that country, which is now open ; do not let it be shut again ! I go back to Africa to try to make an open path for commerce and Christianity ; do you carry out the work which I have begun. I LEAVE IT WITH YOU !”

In November, 1858, a plan was formed, and a committee appointed at Cambridge to take up the Africa Mission. In March, 1859, the University of Oxford joined in the movement. In 1860, the Universities of Dublin and Durham were associated in the work, and the Mission thenceforth assumed the title of “The Oxford, Cambridge, Dublin, and Durham Mission to Central Africa.”

Archdeacon Mackenzie proceeded, as head of the Mission, in October, 1860, to the Cape of Good Hope, accompanied by a clergyman and three laymen, and arrived there in November. On the 1st of January, 1861, at Capetown, he was consecrated, as appears by the oath of obedience to the Metropolitan, “Bishop of the Mission to the Tribes dwelling in the neighbourhood of the Lake Nyassa and River Shire,” whilst his title is simply that of “Bishop Mackenzie.”

On the 5th of January he sailed in H.M.S. *Lyra* for the Zambesi, accompanied by Mr. Procter and three native converts (the rest of the missionary party having preceded him in H.M.S. *Sidon*), and met Dr. Livingstone at Kongone, on the 9th of February.

On the 2nd of April the second detachment of the Mission, consisting of one clergyman and his wife, a physician, a printer, and a tanner, sailed from Plymouth.

Very satisfactory letters have been received from the missionary party, and there is every prospect, with God's blessing, of their ultimate success.

Thus a Mission has been organized and equipped from our Universities, for the purpose of establishing—to use the words of their own circular—“Stations in Central Africa, which may serve as centres of Christianity and civilization, for the promotion of true religion, the encouragement of agriculture and lawful commerce, and the ultimate extinction of the slave trade.” The receipts up to the 31st of December, 1860, were £19,723 7s. 6d.

## NOTE O, p. 92.

The object of the University Prayer Unions, which exist in Oxford, Cambridge, and Dublin, is "to unite in prayer, at stated seasons, all members of the Universities who desire the success of missionary labour at home and abroad."

Weekly meetings are held during term-time for such members as are resident, and the general method of proceeding at these meetings is to read a portion of Scripture, and join in prayer, with special reference to the following heads:—

The Church at home.

The Church abroad (more especially missionary operations).

A devoted ministry.

The members of the Union.

The members of the kindred Unions in the other Universities.

Special subjects.

A paper is afterwards read by one of the members on some topic connected with missionary enterprise, and is followed by conversation on the same subject, or by reading letters from absent members. Many of these are from missionaries who are members of the Union, and who communicate from time to time with the home members. Extracts from the correspondence are annually published along with the Report, and circulated amongst the members. A list of Members is also annexed, and a friendly intercourse is sustained between the Prayer Unions of the different Universities.

The Dublin University Prayer Union was established in 1854, and numbers about 180 members, of whom 18 are labouring in distant lands. Its appropriate motto is, "Evangelium"



σῶμα ἔσμεν ἐν Χριστῷ." During the past year papers were read on the following subjects :—

The War in New Zealand.  
 Italian Missionary Work.  
 The Jews.  
 Ceylon.  
 The Urgent Call for Missionary Labours.  
 Missions in the South Pacific.  
 New Zealand Mission.  
 North American Mission.  
 Female Bible Mission in London.  
 The Mauritius.  
 Japan.

The information thus diffused, the sympathy excited and sustained, and, above all, the prayer called forth in connexion with these University Prayer Unions, are bearing precious fruit, which will redound to the glory of God.

NOTE P, p. 109.

A dissertation by Mr. Ellis, on the forged composition called the Ezour-Vedam, will be found in the "Asiatic Researches," Vol. XIV.

The existence of this writing was discovered by Sir Alexander Johnson, the Chief Justice of Ceylon. A printed copy of it was sent by him to Mr. Ellis, of the Civil Service, at Madras, and led that gentleman to the examination which proved its want of genuineness. It appears that a French translation had been printed at Paris, 1788, and the most profound scholars of the day had been deceived by it. Voltaire speaks of it as having been made by the "Grand Priest of the Island of Cheringham, in the province of Arcot." It would appear that the forgery imposed also upon some of the Brahmins, and was for many years viewed as an authentic book. There is a sufficient incorporation of Scriptural truth upon its pages to enable the Jesuits, when once it should be received as genuine, to argue for the truth of Christianity from the accordance of this Veda with Holy Scriptures.

After a careful perusal, and a comparison with the Hindu Vedas, Mr. Ellis describes it as an instance of literary forgery, or rather as "the object of the author or authors was certainly not literary distinction, of religious imposition without parallel."

Father Jouvenci, however, justifies it as a *pious fraud!* And the use which Cardinal Wiseman, in his "Lectures on Science and Revealed Religion," makes of it, is about as striking an instance of effrontery as can be well conceived. He adduces the circumstance of its exposure as a forgery, as one of the many ways in which the advance of modern science has tended to remove the objections against Christianity! It required no little boldness on the part of the Cardinal to appeal to such an evidence.

NOTE Q, p. 110.

Speaking of the Romish converts of Ceylon, Sir James Emerson Tenent has observed:—"The adhesion of these men, however, and of the great mass of the Singhalese, was the result of political conformity, not of religious conviction; and there is no reason to doubt, that along with the profession of the new faith, the majority of them, like the Singhalese of the present day, cherished with still closer attachment the superstitions of Buddhism. It is difficult, on any other ground, to account satisfactorily for the readiness with which so many thousands of the Singhalese consented, almost without solicitation, and altogether without conviction or enlightenment, to adopt a religion which was so utterly new, and whose tenets must have been so entirely unknown to them. It was, in fact, an adoption without a surrender of opinion; and if any scruples were seriously felt respecting the change, they must have been speedily overcome by the prospect of personal advancement, and by the attractions of a religion which, in point of pomp and magnificence, surpassed, without materially differing from, the pageantry and processions with which they were accustomed to celebrate the festivals of their own national faith."—"Christianity in Ceylon," p. 28.

The same author has referred to the readiness with which these Romish converts abjured the errors of Rome, when tem-

poral inducements were held out to them to do so by the Dutch :—

“Proclamation was publicly made that no native could aspire to the rank of Modliar, or be even permitted to farm land or hold office under the Government, who had not first undergone the ceremony of baptism, become a member of the Protestant Church, and subscribed to the doctrines contained in the Helvetic Confession of Faith.

“The operation of this announcement was such as may be readily anticipated. Many of the lowland chiefs who had been recently baptized by the Portuguese, and who still bore the family names which had been conferred upon them by their Roman Catholic sponsors, came forward to abjure the errors of Rome. The landowners, and those who aspired to be petty headmen, and police vidahns of their villages, were equally prompt to exhibit themselves possessed of the necessary qualifications for office; and even Brahmins of Jaffna and Manaar, unwilling to forego the prospects of dignity and emolument which were attainable upon such easy conditions, made a ready profession of Christianity, although they forebore to lay aside the beads and other symbols of heathenism.”—  
“Christianity in Ceylon,” pp. 28, 45.

NOTE R, p. 110.

The Abbé Dubois gives the following account of the apostacy of the Romish converts at Seringapatam :—

“When the late Tippoo Sultan sought to extend his own religious creed all over his dominions, and make, by little and little, all the inhabitants in Mysore converts to Islamism, he wished to begin this fanatical undertaking with the Native Christians living in his country, as the most odious to him, on the score of their religion. In consequence, in the year 1784, he gave secret orders to his officers in the different districts, to make the most diligent inquiries after the places where Christians were to be found, and to cause the whole of them to be seized on the same day, and conducted, under strong escorts, to Seringapatam. This order was punctually

carried into execution: very few of them escaped; and I have it from good authority, that the aggregated number of the persons seized in this manner amounted to more than 60,000.

"Some time after their arrival at Seringapatam, Tippoo ordered the whole to undergo the rite of circumcision, and be made converts to Mahometanism. The Christians were put together during the several days that the ceremony lasted; and, oh, shame!—oh, scandal!—will it be believed in the Christian world?—no one, not a single individual, among so many thousands, had courage enough to confess his faith under this trying circumstance, and become a martyr to his religion. The whole apostatized, *en masse*, and, without resistance or protestations, tamely underwent the operation of circumcision; no one among them possessing resolution enough to say, 'I am a Christian, and I will die rather than renounce my religion'!

"So general a defection, so dastardly an apostacy, is, I believe, unexampled in the annals of Christianity.

"After the fall of the late Tippoo Sultan, most of those apostates came back to be reconciled to their former religion, saying, that their apostacy had been only external, and they always kept in their hearts the true faith in Christ. About 2,000 of them fell in my way; and nearly 20,000 returned to the Mangalore district, from whence they had been carried away, and rebuilt there their former places of worship. God preserve them all from being exposed in future to the same trials! for, should this happen, I have every reason (notwithstanding their solemn protestations, when again reconciled to Christianity) to apprehend the same sad results; that is to say, a tame submission, and a general apostacy."—The Abbé Dubois' Letters, &c., pp. 73–75.

NOTE S, p. 113.

The Abbé Dubois, who was for upwards of thirty years a missionary in India, has stated, that in consequence of the failure of the Romish mission, it was his "decided opinion—first, that under existing circumstances there is no human possibility of converting the Hindoos to any sect of Chris-

tianity ; and secondly, that the translation of the Holy Scriptures circulated amongst them, so far from conducing to this end, will, on the contrary, increase the prejudices of the natives against the Christian religion, and prove in many respects detrimental to it."—Letters, p. 2.

He gives the following testimony as to his own experience of the working of Romish missions in India, and it certainly presents no favourable view of their character or results :—

"During the long period I have lived in India, in the capacity of a missionary, I have made, with the assistance of a native missionary, in all, between two and three hundred converts of both sexes. Of this number, two-thirds were pariahs, or beggars, and the rest were composed of sudras, vagrants, and outcasts of several tribes, who, being without resource, turned Christians in order to form new connexions, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some also who believed themselves to be possessed by the devil, and who turned Christian, after having been assured that on their receiving baptism the unclean spirits would leave them, never to return ; and I will declare it with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts, many apostatized and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it ; and I am verily ashamed that the resolution I have taken to declare the whole truth on this subject forces me to make the humiliating avowal, that those who continued Christians are the very worst among my flock. I know that my brother missionaries in other parts of the country, although more active and more zealous, perhaps, than myself, have not been more fortunate, either in the number or the quality of their proselytes."—Letters, pp. 134, 135.

The same Jesuit missionary, in writing to another correspondent, describes the converts of the Church of Rome in India in the following uncomplimentary terms :—

"As a friend of yours, my dear sir, I shall surely never advise you, after the knowledge I have obtained of the character of the Hindoos, to trust, in any capacity whatever, a native who has renounced, or who slights, the usages of his caste or the prejudices of his country. I shall, above all, never advise you to make such a man your butler or your treasurer. In the former case, you would soon find that your liquors were fast wasting; and in the latter, you would ere long find a large deficit in your cash. For you may, at the first outset, and without further inquiries, judge that a person of this description is quite a lost character, and that his first step to improvement, after having renounced the usages and prejudices of his caste, will be to turn a drunkard and a rogue. The more nice and scrupulous a native is in the observance of his usages and practices, both religious and profane, the more worthy will he prove of your trust and confidence. Such is the result of my observations on the subject, during a period of more than thirty years."—*Letters*, p. 164.

## NOTE T, p. 114.

The following extract from a Catechism for the Indians of America will give an idea of the vile artifices employed by the Jesuit missionaries. A copy in the Iroquois language, with a translation annexed, fell into the hands of Dr. Mather, from whom it is quoted by Browne, in his "*History of Missions*," vol. i. p. 45 :—

"How is the soil made in heaven ?

"It is a very fair soil. They want neither for meat nor clothes; we have only to wish, and we have them.

"Are they employed in heaven ?

"No; they do nothing. The fields yield corn, beans, pumpkins, and the like, without any tillage.

"What sort of trees are there ?

"Always green, full, and flourishing.

"Have they in heaven the same sun, the same wind, the same thunder that we have here ?

"No; the sun ever shines; it is always fair weather.

"But how are their fruits?"

"In this respect they excel ours, that they are never wasted; you have no sooner plucked one but you see another hanging in its room."

In this manner the Catechism goes on with regard to heaven. Concerning hell, there are, among others, the following questions:—

"What sort of a soil is hell?"

"A very wretched soil; it is a fiery pit in the centre of the earth?"

"Have they any light in hell?"

"No, it is always dark; there is always smoke there; their eyes are always in pain with it; they can see nothing but devils.

"What shaped things are the devils?"

"Very ill-shaped things: they go about with vizards on and terrify men.

"What do they eat in hell?"

"They are always hungry, and the damned feed upon hot ashes and serpents.

"What water have they to drink?"

"Horrid water; nothing but melted lead.

"Do they not die in hell?"

"No. They eat one another every day, but God immediately restores and renews those that were eaten, as a cropt plant in a little time shoots out again."

NOTE U, p. 115.

Sir E. Tennent, after recording the unjustifiable methods of the Dutch to propagate their creed, by worldly inducements, goes on to state the natural result:—

"The latest records of the Dutch Consistory, however, contain an expression of their conviction, that even the converts of Jaffna were but Laodiceans in heart; and the Classis of Walchern, but a few years before, had expressed their fear, from the small number of communicants in proportion

to the crowds of Singhalese who had been baptized, that their profession was unsound, and the converts themselves '*sine Christo Christiani*.'"

And again :—

"The system of political bribery adopted by the Dutch to encourage conversion amongst the Singhalese, was eminently calculated to create doubt and contempt in the naturally suspicious minds of the natives; whilst they could not fail to conclude that there must be something defective or unreal in a religion which required coercion and persecution to enforce its adoption. When the former system was apparently successful, it produced in reality but an organized hypocrisy; and when persecution ensued, its recoil and reaction were destructive of the object for the furtherance of which it had been unwisely resorted to. And lastly, the imprudence with which outward professors were indiscriminately welcomed as genuine converts to Christianity, involved the certainty of future discomfiture. The example of apostacy, under similar circumstances, is more dangerous, in proportion, than the encouragement wrought by adhesion; and thus the more widely the field was incautiously expanded, the more certain became the danger, and the more frequent the recurrence of such untoward events. Towards the close of their career, the Dutch clergy had painful experience of these pernicious results; and their lamentations became more frequent over the relapses of their converts, first into the errors of popery, and finally into the darkness of heathenism. At length, in apparent despondency, and in painful anticipation of defeat, instead of altering the system on which they had discovered they could no longer rely, they merely contracted their missionary operations to the narrowest possible limits, cast upon others the labour in which they were no longer hopeful of success, and, as the final close of their ministrations, the clergy of the Church of Holland left behind a superstructure of Christianity, prodigious in its outward dimensions, but so internally unsound, as to be distrusted even by those who had been instrumental in its erection, and so unsubstantial, that it has long since disappeared almost from the memory



of the natives of Ceylon.”—“Christianity in Ceylon,” pp. 64, 70.

NOTE V, p. 126.

I am indebted for the following sketch of the Society for the Propagation of the Gospel in Foreign Parts, to the kindness of one of the Secretaries :—

This Society is the oldest missionary society in communion with the Church of England, and not only so, but the oldest existing missionary society in any part of Reformed Christendom.

It was incorporated by King William III. on the 16th June, 1701. The following is an abstract of the charter :—

“William the Third, by the grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith, &c. To all Christian people to whom these presents shall come, Greeting :

“I. WHEREAS We are credibly informed, that in many of Our Plantations, Colonies, and Factories beyond the Seas, the Provision for Ministers is very mean ; and many other of our said Plantations, Colonies, and Factories are wholly destitute and unprovided of a maintenance for Ministers and the Publick Worship of God ; and for lack of support and maintenance for such, many of Our loving subjects do want the administration of God’s Word and Sacraments, and seem to be abandoned to Atheism and Infidelity ; and also, for want of Learned and Orthodox Ministers to instruct our Loving Subjects in the Principles of true Religion, divers Romish Priests and Jesuits are more encouraged to pervert and draw over our said Loving Subjects to Popish Superstition and Idolatry :

“II. And whereas we think it Our Duty, as much as in us lies, to promote the Glory of God by the Instruction of Our People in the Christian Religion ; and that it will be highly conducive for accomplishing these Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made as may be necessary for the Propagation of the Gospel in those parts.

"III. And whereas We have been well assured, that if We would be graciously pleased to erect and settle a Corporation for the receiving, managing, and disposing of the Charity of our loving Subjects, divers Persons would be induced to extend their charity to the Uses and Purposes aforesaid:

"Know ye, therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on of the said charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted, and Appointed, and by these Presents for Us, Our Heirs, and Successors, do Will, Ordain, Constitute, Declare, and Grant, that the Most Reverend the Lord Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster, for the time being, and several other the Lords Bishops, the nobility and gentry, to be elected in manner as hereinafter directed, be and shall be for ever hereafter one Body Politick and Corporate, in Deed and in Name, by the name of *The Society for the Propagation of the Gospel in Foreign Parts*. . . . And we do further Grant, that the Society may elect such Persons to be Members of the Corporation, as are thought beneficial to its Charitable Designs."<sup>1</sup>

Among the founders and earliest supporters of the Society were Archbishops Tenison, Sharp, Wake, Potter; Bishops Compton, Patrick, Burnet, Beveridge, Gibson, Gastrell, Wilson; Deans Stanhope, Prideaux; Dr. Thomas Bray, Sir George Wheler, Sir John Chardin, John Chamberlayne, Humphrey Hody, John Evelyn, and Robert Nelson.

The Society has now been engaged for 160 years in endeavouring to plant the Church of Christ among our countrymen abroad, and among the heathen. From North America its operations have been gradually extended to the West Indies (1710), Australia (1795), India (1818), South Africa (1820), New Zealand (1839), Ceylon (1840), Borneo

---

<sup>1</sup> The Charter is printed entire in "Historical Notices of the Missions of the Church of England in the North American Colonies." Fellowes: London, 1845.

(1849), and British Columbia (1858). When the Society was first founded, there were probably not twenty clergymen of the Church of England in these lands. There are now congregations under the pastoral care of 3,000 clergymen, of whom 419, stationed generally in the most destitute places, are assisted by the Society. The Society's operations have all along been guided by those persons whom God has raised up to be the spiritual governors of the Church of England. Since 1701, its President's chair has been occupied by the successive Archbishops of Canterbury; and all the Bishops of the United Church of England and Ireland are Vice-Presidents. The greatest care and impartiality are exercised in selecting the Society's agents; missionaries, before they receive their appointment from the Society, must be approved and recommended by a Board of Examiners, consisting of five experienced clergymen, who are nominated annually by the Archbishops of Canterbury and York and the Bishop of London. The missionaries are instructed, "That, avoiding all names of distinction, they endeavour to preserve a Christian agreement and union one with another, as a body of brethren of one and the same Church, united under the superior episcopal order, and all engaged in the same great design of propagating the Gospel."—*Instructions to the Missionary Clergy* (1706).

The annual income for the last fifteen years (exclusive of special funds) has averaged about £60,000. Details of the labours of the missionaries will be found in the *Annual Report*, *Missionary Record*, *Mission Field*, and *Gospel Missionary*. Larger works are "The Church in the Colonies," and "Missions to the Heathen" (Bell and Daldy); and Anderson's "History of the Colonial Church" (Rivingtons).

NOTE W, p. 127.

The following information has been supplied from the Colonial Church and School Society, regarding its objects and operations:—

The Colonial Church and School Society comprehends the "Colonial Church Society" and the "Church of England

School Society for Newfoundland and the Colonies," which were united on the first day of January, 1851.

The object of the Society is to make known the Gospel of Christ by providing clergymen, catechists, and teachers for our fellow-subjects in the colonies of Great Britain, and for British subjects in other parts of the world.

The committee, officers, and agents of the Society are required to be members of the United Church of England and Ireland, in accordance with the discipline of which its missionary operations are conducted; its clergymen being subject to the ecclesiastical jurisdiction of their Diocesans, precisely as in this country.

The spiritual-mindedness of the committee, their singleness of purpose, their enlarged benevolence, the carefulness with which they select their ministers, and the prayerful spirit in which all their proceedings are begun and carried on, ensure, so far as human agency is concerned, the blessing of God upon their measures.

The Society at present (1862) employs 257 missionary agents, of whom 92 are clergymen, having under their superintendence more than 100 Day and Sunday Schools. This summary of its agency does not include those clergymen whom it employs for brief periods on the Continent of Europe.

Our Colonial Empire comprehends upwards of sixty dependencies, each of which is more or less peopled by colonists and residents of British birth and descent, who are stamping a large portion of the world with the impress of our nationality. The prevailing aspect of these colonies and settlements is one of wide-spread *spiritual destitution*. Ministers and teachers have, indeed, been usually located in the chief towns and places of resort; but a number that would be adequate at home is lost amongst a population so scattered, that a colonial parish resembles an English county. Add to this that some colonies have been founded on the very criminality of the mother country, and that others have grown up under the withering shadow of slavery, and it will not be a matter of surprise that, while true religion has languished, ungodliness and infidelity, with their attendant evils, have flourished to an alarming extent.

The tide of emigration, which is annually bearing away

thousands of our countrymen, is a loud and urgent call on Christians to be up and doing for the colonies.

Our countrymen residing in foreign States are exposed to the manifold evils of Popery, Neology, Infidelity, and other soul-destroying errors, accompanied, in general, by a prevalent desecration of the Lord's Day, and a degree of public demoralization from which England is happily exempt.

The colonies present a claim on the re-awakened Protestant feeling of the nation. Not only with full toleration, but, in some cases, with positive support from Government funds, the British dependencies are the great arena of Papal aggression. On the same ground with thirty-six colonial dioceses of the Church of England, Popery has erected nearly fifty Romish sees, in which bishops, priests, monks, nuns, catechist-brothers, and other chosen emissaries, are engaged in one unceasing effort to proselytize ill-instructed and defenceless Protestants.

At the Annual Meeting of the Society in 1861, the Bishop of London, after bearing strong testimony to the character and efficiency of the agents which the Society employs on the Continent, observed :—

“I think it ought to be understood that *no other Society which exists has undertaken this work*, and I am most thankful to the Society for the aid which I have received. The work is very important. We are apt to think that persons may stay at home if they please, and that if they choose to go abroad, they may run the risk of the inconveniences which are to be met with there. If we were to confine our view to the upper classes, there might, perhaps, be some show of reason in that view ; but there are a vast number of our poorer countrymen who are living on the Continent—persons who are engaged in the construction of railroads, or in mining operations, or other works ; and we are certainly bound to enable such persons to have in foreign countries those blessings which they would have if they were at home ; and, therefore, in the name of our poorer fellow-countrymen on the Continent, who are to be counted by thousands, and the necessities of whose position compel them to establish themselves in foreign countries, I ask you to contribute to *the only* Society which looks to their care, and endeavours to send the ministrations of the Gospel among them.”

## NOTE X, p. 127.

The plans and operations of the Church Missionary Society, as detailed in the following paragraphs, are taken from the published records of the Society :—

Toward the end of the last century, the attention of many persons in this country was awakened to the important duty of communicating the light of Christian truth to heathen nations. Several institutions were established for preaching the Gospel among the heathen, but not in accordance with the principles of the Church of England. Some excellent Churchmen saw this; and while they were prepared to say, "Grace be with all them that love our Lord Jesus Christ in sincerity," they could not but wish that the heathen should be evangelized in accordance with the doctrines and principles of their own Church. Feeling for its high character as a Missionary Institution, and deeply impressed with their past neglect, they were anxious to devise a remedy for it. With this view some clergymen in the metropolis met together in the year 1799, to concert measures for sending "the Gospel of the grace of God" to the idolatrous nations of the earth, in connexion with that Church of which they were the devoted servants and attached friends. At that period, with the exception of the labours of a few Danish Missionaries in Southern India, supported by the Society for Promoting Christian Knowledge, scarcely any effort was made by the Church of England for the spiritual welfare of the heathen. The Society for the Propagation of the Gospel in Foreign Parts was incorporated in the year 1701; but its efforts were, according to the tenor of its Charter, almost entirely directed to our colonies. So culpably indifferent, however, had our Church been to the state of heathen countries, that to "Africa and the East," no English clergyman had ever gone forth as a Missionary. Hence arose the necessity for the formation of the *Society for Missions to Africa and the East*—as the Church Missionary Society was first designated; and it was the first Institution which sent forth clergymen of the Church of England to preach exclusively to the heathen in those parts

R

of the world. In 1812, its designation was changed to its present form, *The Church Missionary Society for Africa and the East*. Amongst the originators or early friends of the Society are found the names of Venn, Newton, Scott, and Pratt, amongst the clergy; and of Thornton, Macauley, and Wilberforce, amongst the laity.

The Society's constitution and practice are in strict conformity with the Ecclesiastical principles of the Church of England, in which there is a recognised co-operation of the laity and clergy *in matters Ecclesiastical*. The Church Missionary Society, though directed to a spiritual object, is strictly a lay institution: it exercises as a Society, no spiritual functions. The Missionaries are licensed and superintended abroad by Colonial Bishops, wherever such Bishops are found, and their services are in strict conformity with the ritual and discipline of the Church. Even in the few cases in which Lutheran clergymen are still employed (as Schwartz, Zeigenbalg, and others formerly were by the Society for Promoting Christian Knowledge), this rule is observed; and the congregations which are gathered into the fold of Christ by the blessing of God on their ministrations, are trained up as members of the United Church. The laws and regulations which define the relations of the Society with the Ecclesiastical authorities, received the sanction and approval of the Archbishop of Canterbury, and the Bishop of London, in 1841. No less than £3,358,676 have already been expended through its instrumentality, in making known the Gospel to the heathen; and there is good reason to believe that this Society's proceedings have had a tendency to advance the claims and promote the interests of other Societies. By engaging Dr. Claudius Buchanan to prepare his important work on the necessity of an Ecclesiastical Establishment for British India, and in freely promoting its circulation in the most influential quarters, this Society contributed materially to advance the attainment of that object. Indeed, it might be asserted with perfect truth, that in a great measure the episcopate in India, as also in New Zealand, Rupert's Land, and Sierra Leone, owes its establishment, under God, to the instrumentality of the Church Missionary Society. The Society commenced its operations in West Africa in 1804, and soon afterwards occupied Sierra Leone, at which place the cargoes of slaves torn

from all parts of Africa by the slave trade, and rescued by British cruisers, were thus brought within the influence of the Gospel. From Sierra Leone as a basis, three other missions have since branched out amongst the Timnis, the Yorubas (1853), and along the banks of the Niger (1857).

The New Zealand Mission was commenced in 1809. The Mediterranean Mission was undertaken in 1815, and labours to spread Scriptural light amongst the Oriental Christians and Mahommedans. The Mission to South India was commenced in 1814, immediately after the renewal of the East India Company's charter, when Hindustan was opened to Christian missions. North India was occupied in 1814. Ceylon, in 1818. Western India, 1820. The Punjab Mission owes its pecuniary foundation to the zeal and liberality of the British army. A new and promising offshoot of the Indian Mission has been planted in the Mauritius, for the Coolies who resort to the island from the neighbouring continent. East Africa was occupied in 1844.

As soon as the five ports of China were opened in 1844, missionaries were dispatched to that Empire. Rupert's Land was adopted by the Society in 1824, and a new mission has been recently commenced at Fort Simpson, to the north of Vancouver's Island.

The Mission in the West Indies (1827) has happily passed into the parochial system. Sierra Leone has become a self-supporting Church, and Tinnevely and New Zealand are rapidly approaching the same euthanasia of a mission.

Nearly 600 missionaries have been sent out by the Society, and many thousand natives have been trained as teachers of their countrymen. Seventy of these have been ordained as clergymen of our Church.

A large supply of missionaries was for many years obtained from the Missionary Institution of Basle, but in 1825 a college was opened by the Society at Islington, for training young men for the work, and upwards of 200 have been ordained from it. In addition to these, sixty missionaries have been sent out from the ranks of our clergy and graduates.

Several collegiate establishments have been founded abroad for training a native ministry, and educating the children of higher ranks amongst the heathen. The work of Christian instruction is carried on in more than twenty languages; and



there are, in upwards of 800 Mission Schools, about 36,000 children and adults, not including several districts from which there are no complete returns. The printing-press is extensively employed for the diffusion of Christian truth in various districts of the heathen world; and much attention has been given to translations of the Word of God. The Liturgy of our Church has been translated into the languages of many of the countries where missions have been formed; and where this is the case, it is constantly used by the Missionary in his ministrations, and is highly valued by the congregations. The whole number of labourers connected with the Society in its Foreign Missions, at the Anniversary in 1861, amounted to 2419, of whom 258 are clergymen, including 66 country-born and native clergymen.\*

During the first ten years of the Society's history, its income did not exceed £1,500 per annum; in the second it had increased to £15,000; in the third it averaged about £41,000; in the fourth nearly £66,000; in the fifth ten years nearly £102,000; and in the sixth decade, closing March 31, 1858, £120,000. The total income received in the United Kingdom for the last financial year was £139,481. These sums are exclusive of a *Special Fund for India*, commenced in December, 1857, which amounted to £67,474. At least £20,000 are also annually received and expended in the missions, the details of which are imperfectly known to the Home Committee. The main source of this gradual increase is attributable to the growing receipts from home Associations—an encouraging token that the Society's principles and proceedings are increasingly valued throughout the country.

---

\* The following general summary of the Missions is given in the Annual Report for 1861-1862:—

|   |         |
|---|---------|
| Stations . . . . .  | 147     |
| European Ordained Missionaries . . . . .                                    | 195     |
| East Indian and Native Ordained Missionaries . . . . .                      | 71      |
| European Lay Teachers of all Classes . . . . .                              | 39      |
| East Indian, Country-born, and Native Lay Teachers of all Classes . . . . . | 2,052†  |
| Communicants . . . . .  | 21,001† |

† The latest accounts from the Indian Missions had not been received.

Further information respecting the Missions of the Society, may be obtained from the following publications :—

“Church Missionary Intelligencer.”

“ “ “Record.”

“ “ “Gleaner.”

“ “ “Juvenile Instructor.”

These are all published on the first of each month.

#### NOTE Y, p. 133.

The following is the inscription on the monument erected to the memory of Swartz by the East India Company :—

*Sacred to the Memory of*

THE REV. CHRISTIAN FREDERIC SWARTZ,  
whose life was one continued effort to imitate the example of  
**HIS BLESSED MASTER.**

Employed as a Protestant Missionary from the  
Government of Denmark,  
and in the same character by the Society in England for  
the Promotion of Christian Knowledge,  
he, during a period of fifty years, “went about doing good,”  
manifesting, in respect to himself, the most entire  
abstraction from temporal views,  
but embracing every opportunity of promoting both the  
temporal and eternal welfare of others.

In him religion appeared not with a gloomy aspect  
or forbidding mien,  
but with a graceful form and placid dignity.  
Among the many fruits of his indefatigable labours was the

#### **ERECTION OF THE CHURCH AT TANJORE.**

The savings from a small salary were, for many  
years, devoted to this pious work,  
and the remainder of the expense supplied by individuals  
at his solicitation.

The Christian Seminaries at Ramanadpuram and in the  
Tinnevely Province were established by him.

**BELoved AND HONoured BY EUROPEANS,**

he was, if possible, held in still deeper reverence by the natives of this country, of every degree and every sect; and their unbounded confidence in his integrity and truth was, on many occasions, rendered highly beneficial to the Public Service.

**THE POOR AND THE INJURED**

LOOKED UP TO HIM AS AN UNFAILING FRIEND AND ADVOCATE ;

**THE GREAT AND POWERFUL**

concurred in yielding him the highest homage ever paid in this quarter of the globe to European virtue.

**THE LATE HYDER ALLY CAWN,**

in the midst of a bloody and vindictive war with the Carnatic, sent orders to his officers  
 “To permit the venerable Father Swartz to pass unmolested, and show him respect and kindness, for he is a holy man, and means no harm to my government.”

**THE LATE TULLAJEE, RAJAH OF TANJORE,**

when on his death-bed, desired to entrust to his protecting care, his adopted son, Serfojee, the present Rajah, with the administration of all the affairs of his country. On a spot of ground, granted to him by the same Prince, two miles east of Tanjore, he built a house for his residence, and made it

**AN ORPHAN ASYLUM.**

Here the last twenty years of his life were spent in the education and religious instruction of children, particularly those of indigent parents, whom he gratuitously maintained and instructed ;  
 and here, on the 13th of February, 1798, surrounded by his infant flock, and in the presence of

several of his disconsolate brethren,  
 entreating them to continue to make religion  
 the first object of their care,  
 and imploring with his last breath the Divine Blessing on  
 their labours,  
 he closed his truly Christian career in the 72nd year  
 of his age.

### THE EAST INDIA COMPANY,

anxious to perpetuate the memory of such transcendent worth,  
 and gratefully sensible of the public benefits which  
 resulted from his influence,  
 caused this Monument to be erected  
 Ann. Dom. 1807.

#### NOTE Z, p. 134.

One of the Hon. Secretaries of the South American and Patagonian Mission Society, has kindly supplied the following statement respecting its origin and operations :—

The Continent of South America, surrounded on all sides, except its southern extremity, by settlements of European origin, contains a vast internal area inhabited by tribes of heathen Indians. The jealousy of the Roman Catholic governments upon the coast, has hitherto closed the door of access to these people against Protestants, except along the very narrow border of British Guiana. There the adjacent British Colony enabled the Society for the Propagation of the Gospel and the Church Missionary Society to establish a basis for Missionary efforts, which have been closely limited by want of space, but largely blessed in proportion, by the improvement of the native tribes whom they have reached.

Pressed, as the several Missionary Societies were, by calls which they could not meet, it was always considered wise to abstain from the unpromising attempt to overcome the barriers to the entry of South America.

In 1830, however, H.M. ships *Adventure* and *Beagle* were employed, under the command of Captain Fitzroy, R.N., in the survey of the channels and bays of the group of islands

called Tierra del Fuego, which lie to the south of Patagonia, and terminate in Cape Horn. On their return to England, these ships brought with them four young natives of these islands. One of them died of small-pox, shortly after his arrival in England; but a man, a boy, and a little girl, were educated carefully at Walthamstow, and taken back by Capt. Fitzroy to their own land. The two younger Fuegians showed considerable intelligence, and acquired much information during their residence of two years among Europeans; and the Church Missionary Society, at the request of Captain Fitzroy, sent Mr. Matthews, a Catechist, to settle with these half-educated natives in the midst of their fellow-countrymen, in hopes that he would complete the instruction of his companions, and extend to their neighbours the knowledge of God. Mr. Matthews found it impossible to acquire an influence over the savages at first, and after a very short trial, Capt. Fitzroy thought it wiser to bring him home.

Years passed by without any renewal of this unsuccessful essay in the South; but Captain Allen Gardiner, R.N., a man of singular zeal and self-devotion, made several efforts, relying only on the Divine help, to gain access to the natives of the interior of the Continent through many different channels. His designs were successively frustrated by the jealousy of the Roman Catholic clergy; but his interest in the people never flagged, and his faith never yielded to despair. He finally determined to direct his attention to the district which lay altogether to the south of the settlements of European origin, and endeavour first to instruct the scattered population which wanders over those unattractive regions, and thus gradually work his way upward into the more crowded central districts.

In 1850, he started upon the enterprise, which is famous in the annals of Missionary endurance, and will cause his name to be spoken of wherever the Gospel is preached. He embarked, with seven companions, in two decked boats, to try the same ground which Mr. Matthews had tried before; to seek, through the channels of the Fuegian Islands, the survivors of the little party of natives, who had acquired already, under Captain Fitzroy's care, the rudiments of civilization, and of the English tongue.

His plan was marred by the same defect which had frus-

trated the former essay of the Church Missionary Society. He attempted to go unprotected among savages, who were ignorant of the advantages which they could derive from instruction by civilized men, but were tempted by the sight of implements, the immediate use of which was plain. Compelled to flee from one harbour to another, in order to preserve his property, unprovided with sufficient means of procuring food, and disappointed of the arrival of expected supplies from home, Captain Gardiner and his companions perished of starvation, in the year 1851, leaving on the beach the scattered leaves of journals, which exhibit a picture of Christian fortitude, and peace under intense suffering, equalled by few pages in the annals of martyrdom.\*

In 1852, their fate became known in England. Immediately a strong determination was expressed, that a work commenced with such zeal, and sealed by such a sacrifice, should not be suffered to perish.

A Society was organized. A totally new plan was adopted, which was found sketched out by Capt. Gardiner's hand, among the scattered remains of his journal. A schooner of eighty-eight tons was built, and named *The Allen Gardiner*. A station on the Falkland Islands was secured, and a small Missionary Colony established. These Islands belong to England, and lie at a few days' sail from the mainland. There, under the protection of the British flag, and out of the reach of the canoes of savages, and with the power of obtaining all needful supplies, the Rev. G. Pakenham Despard settled, with his family, as Superintendent of a settlement, to which he hoped to induce some of the natives to come over, and learn the simpler arts of civilized life, and impart to him the knowledge of their native tongue.

This plan proved successful. James Button, the youngest of Captain Fitzroy's pupils, was found, and gladly came with his family to spend some months with his friends, the English. On his return, as many as seven of his fellow-country-

---

\* See "Memoir of Allen Gardiner, R.N.," and "Life of Richard Williams; or, 'Hope deferred, not lost;'" or a small paper published by the Society, "We have done what we could."

men took his place, among whom were two boys who displayed great amiability of disposition, and aptitude for receiving instruction. They spent the winter at the station in Keppel Island, and returned in *The Allen Gardiner* to their home in 1859, under the care of Mr. Phillips, the Catechist, and Capt. Fell, who commanded the ship.

Again it pleased God to withdraw His protecting hand, and leave His servants to pay, by their lives, the penalty of neglect of wise precautions. The crew, together with the Catechist, assembled on the shore, on the Sunday, for Divine Service, disregarding the arrival of several hundreds of natives of a strange tribe. The cook alone remained on board. Suddenly he saw the crowd attack the party on shore, and having killed them every one, hasten over to plunder the ship. He escaped in a boat, and after spending some days in the woods, found his way to Jemmy Button's wigwam, who received and treated him kindly, till a ship sent by Mr. Despard to inquire after the fate of the party, brought him back to his friends.

Undaunted by their second calamity, the Society still prosecute their work. One of the Fuegian boys, having married a wife, begged hard to be allowed to return to Keppel Island. There he and his wife still remain, attending diligently to instruction, and making satisfactory progress. They read English fluently, practise the ordinary habits of a country life with intelligence, and have secured, by their amiable dispositions, the affection of their English friends.

In the meantime, the Society have extended their operations to the mainland. In Patagonia, two German Catechists have attached themselves to the camp of one of the wandering tribes of Indians, and have the sons of a chief committed entirely to their care. They have reduced to writing, and already published, a grammar and vocabulary of the language, and expect soon to be able to translate parts of the Scriptures into the dialect of the tribe. The Rev. Allen Gardiner, the only son of Captain Gardiner, has devoted himself to the work for which his father gave his life. He has settled at Lota, in the South of Chili, among a colony of English miners, and in constant communication with the Indians of Araucania, to whom he and his Catechist, Mr. Coombe, are gaining freer access every day.

The intolerance of the Roman Catholic powers on the sea-

coast of South America is gradually giving way to more liberal sentiments. And now the Society think that they see their way to immediate labour among the Indians of the Central Districts at several different points, whenever it pleases God, in His wisdom, to give them the means and the men.

NOTE AA, p. 136.

The following extract from the "Church Missionary Gleaner" of 1853, page 130, gives a sample of missionary devotedness in connexion with a Leper Hospital at the Cape:—

"In 1822, the then Governor of the Cape Colony, Lord Charles Somerset, perceiving that the Leper Hospital, established some years previously, was not so conducted as to benefit the poor inmates, applied to the Missionary Leitner, then at Groenekloof, and his wife, a native of Lancashire, to undertake its superintendence, his chief solicitude being for the spiritual welfare of the sufferers—an invitation which was cheerfully accepted. And yet, to the eye of sense, no more unlovely field could be presented, or in which the constraining love of Christ, and love for souls, were more needed to overcome the natural repugnance which the most loathsome and appalling of diseases is calculated to produce.

"The first sight of so many of their fellow-men—for about 120 of them had been collected from various parts of the Colony—deformed and crippled in various ways, could hardly fail to produce painful impressions. Yet, in view of the blessed object before them—winning these poor souls to Christ—every feeling of aversion and disgust melted away; and assiduously did this devoted couple domesticate themselves with these poor sufferers, and place themselves in proximity to all that to the natural feelings was most trying, that they might minister medicine to their souls.

"After the example of his great Master, Leitner laboured, and his wife with him. Such was the dilapidated condition of the premises, on their first entrance, that even the ordinary comforts and conveniences of life were wanting. But God blessed their patient efforts, so that they at length succeeded



in providing furniture for their humble dwelling, in erecting and fitting up a small chapel for the use of patients, and in laying out, fencing, and cultivating a garden, which, in process of time, became so productive as to contribute largely to their maintenance.

“Nor were tokens of the Divine favour wanting to them in their spiritual work. One after another, the poor lepers came to inquire what they might do to be saved; and on being directed to Jesus as a Saviour, received faith to believe in Him, and rejoice in His salvation. Many a wild and depraved outcast from society was brought to his right mind, and learned to submit himself with patience—nay, even with inward joy—to the chastening rod laid upon him.

“Six years’ service this faithful Missionary was permitted to render at this Station, baptizing, during that period, ninety-five adults, the greater number of whom departed this life in humble reliance on the righteousness and faithfulness of Christ, before their pastor was called to enter into rest. He was removed by apoplexy on Easter Monday, 1829, during the baptism of an adult, and almost in the act of pouring the baptismal water. The lamentations of the poor lepers over their beloved teacher would have moved the most hardened heart, and afforded strong evidence of the love they felt for him, as one who had been faithful. Others succeeded him, until the removal of the hospital to Robben Island, in the latter part of the year 1845; and the latest accounts present a noble example of the same sustained devotedness on the part of the Missionaries, which characterized their predecessors, and also encouraging proofs of the success which has attended their labours.”

#### NOTE BB, p. 147.

The following is the address of the native clergy of Sierra Leone, on their being transferred from the position of stipendiary agents of a foreign Missionary Society, to be placed on the rolls of the Native Pastorate, and supported by the contributions of their own people. The memorialists are pure

Africans, though having adopted, as is usual in the colony, English names :

“ To the Rev. H. Venn, Secretary of the Church Missionary Society.

“ Freetown, Sierra Leone, January 21st, 1862.

“ REV. AND DEAR SIR—We, the undersigned, formerly agents in the service of the Church Missionary Society, desire, at the present stage of our work, humbly to tender our heartfelt gratitude to Almighty God for the many religious privileges we enjoy through the Society, as the honoured instrument in the hands of God. We have witnessed a material change in the character of our work. The Sierra Leone mission, sustained for more than fifty years by the self-denying zeal and liberality of British Christians, has, during the last year, passed from a missionary state into a settled ecclesiastical establishment, under the immediate superintendence of the Bishop.

This is the day which many of Africa's staunch friends, who had served her in their day and generation, would have rejoiced to see. The change which has just recently taken place in the condition of the Native Church of Sierra Leone is too important, we conceive, to be allowed to pass by without some special notice on our part.

The period seems a very fitting one for calm reflection. We would pause and consider the way in which the Lord has led this mission from infancy to comparative manhood. We would call to mind that the seeds of the rich harvest, which gladdens the hearts of all God's people, were sown years gone by, in much weakness, in tears—yea, in the blood of a host of martyrs who counted not their lives dear unto them ; that we ourselves have been gratuitously educated in the first place, and then employed in the work in which we are now engaged ; and that the congregations we are now serving have been gathered and carefully tended for more than half a century by your faithful missionaries. These are privileges which call forth our gratitude at this important juncture. We pray that a thousand rich blessings from above may, in return, descend upon you.

“ The separation, we hope, is merely outward : inwardly

we shall still be united in the indissoluble bonds of the Gospel—on our part by respect, affection, and gratitude; on your part, we trust, by your prayerful sympathy, counsel, and guidance.

“May the congregations now under our pastoral care not take any hurt or hindrance by our negligence, but may they continue to grow in grace and in the knowledge of our Lord Jesus Christ. It is with feelings of thankfulness that we record the willingness of our people to come forward for the support of the native ministry. About £600 are being raised among them for this object. But the chief difficulty in the way is the dilapidated state of almost all our churches. And our people, backed by Bishop Beccles (whom may God preserve), are making vigorous efforts towards the restoration of our places of worship.

“We will not take up much of your valuable time by any lengthened remarks; but, commending ourselves and work to the sympathy and prayer of the Committee,

“We remain, Rev. and dear Sir,

“Your’s respectfully,

|                       |                  |
|-----------------------|------------------|
| “(Signed) GEO. NICOL. | THOMAS MAXWELL.  |
| JOHN JOSIAH THOMAS.   | JAS. QUAKER.     |
| JACOB COLE.           | JOSEPH WILSON.   |
| W. QUAKER.            | JOHN H. DAVIES.  |
| MOSES TAYLOR.         | CHARLES DAVIES.” |

NOTE CC, p. 147.

The following is the testimony borne by W. H. Harvey, Esq., M.D., Professor of Botany, T.C.D., to the success of missions in the Friendly and Fiji islands:—

“I speak from some personal observation, having recently (1855) visited the Wesleyan mission stations at the Friendly and Fiji Islands. I know, therefore, something of the work that is actually going forward in the Pacific. And as I am in no way connected with this mission, and, from my predi-

lections as a churchman, not over-disposed to sympathize with a body of Dissenters, you may, I hope, regard me as an unprejudiced witness if I speak favourably of what I have seen.

"You must not be deceived in your estimate of the real character of the Friendly Islanders, by the name "Friendly" given them by Cook. They are, for savages, a polished people, full of professions of good will to strangers, hospitable in sharing their food, and winning in their manners; and to Cook, as a great and rich chieftain, from whom much wealth was to be expected, they showed only the sunny side of their character. But with all this, in their heathen state they were avaricious and cruel, indulging in human sacrifices, child-murder, and widow-strangling; they were liars, and thieves, and insatiable and unblushing beggars; and they were constantly at war among themselves. The first band of missionaries, sent among them by the London Society in 1797, were murdered or driven away, after their property, which was considerable, had been begged or stolen. No missionaries revisited them till the Wesleyans settled among them in 1823, since which time the mission has been uninterruptedly kept up.

"There is not a heathen man, woman, or child, left in the whole group; there is not a heathen temple nor an idol; but everywhere throughout the islands, 'from the rising of the sun to the going down of the same,' the name of God is hallowed; and to Him, at morning and evening, in almost every homestead, the voice of prayer and the hymn of praise ascend. The change is as complete as it is wonderful. Nor is it only a change in the outward forms of worship. You see the fruit of the Christian tree gradually ripening everywhere; in the moral habits of the people, in the spread of European comforts and industry among them, in the administration of the laws, in the form of government which has been established. The present King (George) is a man of much ability and of the true Christian stamp. He is indeed the Alfred of his little kingdom; and has succeeded, by cultivating peace in the spirit of Christian forbearance, in establishing a far more extensive and stable power, than any of his predecessors, with all their wars, attained to."

With regard to the reality of the conversions, Dr. Harvey says :—

“I cannot judge people’s inmost thoughts or motives. I can only say that, as far as I have seen, ‘the words which they have heard with their outward ears’ appear to have produced among this people ‘the fruit of good living, to the honour and praise’ of their Christian profession. No doubt, there are hypocrites and formalists at Tongataboo as well as elsewhere. But there are all shades of Christian sincerity and enlightenment besides. Proofs of faith, zeal, and love to God and man are seen in the many natives who offer themselves for teachers and assistant missionaries, to be sent to the outlying islands of the group, as well as to Rotumah, Samoa, and Fiji ; not to speak of the still greater numbers who are employed, without fee or reward, in like positions in the home circuits. The mission is managed at present by but five Europeans, who have the general oversight of the work, and who preach in turn at the different chapels. But what I may call the parochial work is chiefly conducted by native deacons, as we should call them, under the supervision of the missionaries.<sup>1</sup> Many of these native teachers have proved themselves faithful through a long ministry, and many more, there is good reason to believe, have ‘entered into the joy of their Lord.’ . . . . .

“I have only a few words to say respecting the Fiji archipelago, the heathen natives of which islands are, as you are probably aware, cannibals above any other known race of men, besides being sunk in soul-debasing barbarity of almost every kind. . . . . The natives were savages of the worst description, cruel and treacherous without parallel. All conceivable horrors abounded. At their temple-feasts it was common to have from one hundred to two hundred human bodies cooked and eaten at once ; and these were not always the bodies of enemies slain in battle, but often consisted chiefly of women and defenceless men, who were kidnapped

---

<sup>1</sup> The Friendly Islands’ Mission is now self-supporting.

by hunting-parties sent out specially to bring in meat for the feast. Human flesh was esteemed delicious. Some of the chiefs were notorious for a lust for the flesh of young children, who were dressed whole for their banquets. Endless are the sickening, but alas ! authentic relations of those days. The wildest nursery tales are not a caricature of the state of Fijian society, not only when the Mission was first established, but for eighteen long years afterwards. During all this time Englishmen, with their English wives and families, vexed their souls day by day with the unrighteous deeds of these savages—exhorting, imploring, warning them to desist from their vileness : and unavailingly ! With a perseverance and moral courage, which nothing but the sense of sacred duty could impart, these pioneers of the Gospel laboured night and day. Often the wife and children were left alone for days and weeks, while the husband was absent, in a frail canoe, on some mission of peace to a distant land. And sometimes, on these occasions, a cannibal feast would be held close to the spot where the lonely Englishwoman was left. And what has woman, on such occasions, not achieved ? Two faithful women, mothers, leaving their children in God's care (their husbands being absent on duty), went alone into the midst of the savage multitude, assembled to celebrate heathen orgies at Bau, the chief seat of heathen wickedness in Fiji ; and there, in front of the temple reeking with the blood of recently-slaughtered victims, stood, and pleaded for the lives of wretched kidnapped women, who were lying in trembling expectation, bound hand and foot, ready to be cooked, when the ovens should be sufficiently heated ; whilst the heathen danced, and sung, and shouted, brandishing their spears and clubs.

“ For particulars of the early work in Fiji I must refer you to Mr. Young's ‘Southern World,’ and to the annual reports published by the Missionary Society. Suffice it to say, that within the last few years it has pleased God remarkably to bless the labours of his servants who had so long watered the ground, not only with their tears, but with their blood. Some await, in Fijian graves, a glorious resurrection ; but others, who have for long time ‘gone forth with weeping, bearing precious seed,’ ‘are now returning joyful, bringing their sheaves with them.’ Heathenism is everywhere on the de-

cline. Neither heathen temple nor heathen priest any longer remains at Bau! In that late abode of butchery and lust, the Christian congregation, meeting every Sabbath day, numbers over a thousand. Some 70,000, throughout the various Islands, are at least nominally Christian; and thousands more are willing to come under Mission teaching, if only Missionaries and native teachers can be sent to them. . . . And if nothing interfere to blight present prospects, please God a few more years will witness the demoniacs of Fiji no longer 'naked and cutting themselves with stones,' but redeemed to Christ, 'sitting, clothed, and in their right mind.'"<sup>1</sup>

NOTE DD, p. 149.

During the Indian mutiny, many remarkable proofs were afforded of the fidelity of the native Christians. It has been ascertained that several of them were martyrs for the cause of Christ, and deliberately chose the most cruel death rather than renounce their faith. The case of Gopenath Nundi, a native catechist, the companion in suffering of Ensign Cheek,

---

<sup>1</sup> The following statistical table shows the state of the Wesleyan Missions in Tonga, Fiji, and the Navigators' Islands (Samoa), in 1860 :—

|  |     |     |     |        |
|--|-----|-----|-----|--------|
| Chapels                                  | ... | ... | ... | 462    |
| Other preaching places                   | ... | ... | ... | 167    |
| Ministers and Preachers on trial         | ... | ... | ... | 86     |
| Catechists                               | ... | ... | ... | 232    |
| Day-school Teachers (not including Fiji) | ... | ... | ... | 183    |
| Sunday-school Teachers                   | ... | ... | ... | 2,129  |
| Local Teachers                           | ... | ... | ... | 1,161  |
| Class Leaders (no return from Fiji)      | ... | ... | ... | 920    |
| Full and accredited Church Members       | ... | ... | ... | 18,554 |
| On trial for Membership                  | ... | ... | ... | 5,837  |
| Sabbath Schools                          | ... | ... | ... | 791    |
| Sabbath Scholars of both sexes           | ... | ... | ... | 34,431 |
| Day Schools                              | ..  | ... | ... | 671    |
| Day Scholars                             | ... | ... | ... | 35,019 |
| Attendants on Public Worship             | ... | ... | ... | 81,410 |
| Printing Establishments                  | ... | ... | ... | 2      |

exhibits the spirit of a true confessor. When brought, with his wife and children, before the Moulwi, and urged to apostatize in order to save his life, he was cheered by the words and example of the young officer, himself a prisoner, who adjured him "not to deny Christ, whatever might be the consequence." A good confession was witnessed by this little band; and just as they were about to be slaughtered, the arrival of English troops made their persecutors fly, and rescued them from impending martyrdom. It was too late, however, to save the life of Ensign Cheek, who died immediately after from the effects of the privations and sufferings he had endured. A letter from Gopenath gives the following account of the scene before the Moulwi :—

"The Moulwi, when he failed in his endeavours by argument to bring us [himself and wife] to renounce the Christian faith, brought forward all the threats which a wicked heart could invent. He threatened to take off the different limbs of our body, and thus torture us to death; but when he saw that this had no effect, he then promised to give us riches, land free of rent, and other worldly grandeur; but, thanks be to God! he received a negative answer. His next attack was on my poor wife, who, although naturally timid, yet at that moment was astonishingly bold in declaring her faith. Well may I insert the sweet words of our blessed Lord, 'And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what you shall speak. For it is not you that speak, but the Spirit of your Father which speaketh in you.' Surrounded as she was by no less than one hundred infuriated and savage-looking men, with drawn swords, ready to inflict torture, yet she defended her faith most gloriously. When the Moulwi appealed to her, and inquired what she would do, thinking, no doubt, that her natural weakness would yield to his proposals, but not knowing that a greater Power than his was directing and supporting her, she humbly, and with a loud voice, declared that she was ready to undergo any punish-



ment he would inflict, but would not deny her Master and Saviour. While the man was arguing with her, she felt certain that we should be called upon to seal our faith with our blood. She began to teach the little boys in the presence and hearing of all—"You, my sweet children, will be taken and kept as slaves, when we shall be killed, but do not forget to say your prayers every day; and when the English power is re-established, fly over to them for refuge, and relate the circumstances of our end;" and while instructing them, she was kissing them all the time. This pitiful scene no doubt touched their hard and aching hearts. The Moulwi ordered us to be taken into the prison, and kept for a further occasion. Thus came we out through our fiery trials, praising and glorifying Jesus for giving us grace and strength to confess Him before men."

Mr. Raikes, Judge of the Sudr Court at Agra, in a work recently published, describes the confusion that prevailed in that city when news arrived of the fall of Allygurh. All was alarm and terror, but in the midst of it the missionary, Mr. French, and his pupils, were calm and confident:—

"Outside the college all was alarm, hurry, and confusion. Within calmly sat the good missionary, hundreds of young natives at his feet, hanging on the lips which taught them the simple lessons of the Bible. And so it was throughout the revolt. Native functionaries, highly salaried, largely trusted, deserted and joined our enemies; but the students at the Government, and still more at the Missionary Schools, kept steadily to their classes; and when others doubted or fled, they trusted implicitly to their teachers, and openly espoused the Christian cause."

Until the outbreak of the mutiny, the natives of India, who had beheld the constancy of the Sati, and the endurance of suffering by Hindu ascetics, had never witnessed the far more sublime tranquillity and assured hope of a martyr for the Christian religion. Perhaps the example was needed; and certainly it has shone out in brighter contrast, on

account of the demoniac fury and cruelties of the rebels, and has already borne fruit in the more favourable estimate which has been formed of our religion.—See *e. g.*, p. 156.

It is worthy of note that in the midst of the revolt, when all efforts to obtain food from the natives by the commissariat were fruitless, Mr. Leupolt, the missionary at Benares, went out into the heathen villages, and by his personal influence obtained a sufficient supply.

NOTE EE, p. 150.

The statistics of Indian Missions are thus stated in the last Edition of Mr. Mullen's "Results of Mission Labour in India"—

"At the commencement of the year 1852, there were labouring throughout India and Ceylon—

|                           |                                   |
|---------------------------|-----------------------------------|
| the agents of             | 22 Missionary Societies.          |
| These include             | 443 Missionaries ;                |
| of whom                   | 48 are ordained natives ;         |
| together with             | 698 Native Catechists.            |
| These agents reside at    | 313 Missionary Stations.          |
| There have been founded   | 331 Native Churches,              |
| containing                | 18,410 Communicants ;             |
| in a community of         | 112,191 Native Christians.        |
| The missionaries maintain | 1,347 Vernacular Day-sch.,        |
| containing                | 47,504 boys ;                     |
| together with             | 93 Boarding-schools,              |
| containing                | 2,414 Christian Boys.             |
| They also superintend     | 126 superior English Day-schools, |
| and instruct therein      | 14,562 Boys and Young Men.        |
| Female Education embraces | 347 Day-schools for Girls.        |
| containing                | 11,519 Scholars ;                 |
| but hopes more from its   | 102 Girls' Boarding-schools.      |
| containing                | 2,779 Christian Girls.            |

"The Bible has been wholly translated into *ten languages*,

and the New Testament into *five* others, not reckoning the Serampore versions. In these ten languages a considerable Christian literature has been produced, including from twenty to fifty and even *seventy tracts*, suitable for distribution among Hindus and Mussulmans. Missionaries have also established and now maintain twenty-five printing establishments. £33,500 were contributed in India, in 1851, by Europeans, who had the best means of judging both of the need and success of missionary exertion.

“By far the greatest progress has been made in South India, in the provinces of Tinnevely and Travancore. Missionary work has long been carried on in these districts, and the people are far more open to the Gospel than other Hindus. The whole number now under instruction, we reckon to be 52,000.”

The Rev. W. Knight, who visited Tinnevely in 1856, says:—

“There is a constant aggression going forward upon heathenism. The Bishop of Victoria gives the numbers of native Christians in January, 1853, at 25,885. The addition in three years has been 1255, for they are now 27,140; and this is exclusive of 2889 heathen children in our schools there. It was my privilege, when at Mengnánapuram, to ride with Mr. Thomas through many of the 112 Christian villages under his care, and my eyes were gladdened by the sight of many of the ninety-two white prayer-houses, glistening under the palmira topes. But I also happened to be witness of the escape of a heathen moonshi from his relatives at Palamcotta, who found refuge in our missionary bungalow, and has since received baptism; and I was present, too, when a village of about eighty devil-worshippers, a few miles from Mengnánapuram, put themselves under Christian instruction, the head man dashing their image to pieces with his own hand.”

Speaking of their contributions to religious purposes, he says:—

“Instead of mere temporal profit by becoming Christians,

they raised last year no less than 6775 rupees, all derived exclusively from the native Church, not a pice of which would have been raised had they not been Christians."

"I cannot say how much my heart has been gladdened by the more intimate knowledge I have obtained of our work in South Tinnevely. I believe it to be sound and satisfactory. I have found Dr. Duff's testimony true—'There is an earnest workingness about the whole'—diligence, organization, care, harmony. Throughout the mission there is a weekly prayer meeting, conducted by the missionaries and their catechists, and a marked blessing has been traced since its institution. I regard, indeed, South Tinnevely as an illustration of the result of blessing on means. It is the fruit of prayer and pains. The brightest hope for India, for the next twenty years, would be that every mission field in that vast moral desert should become a Tinnevely, and Tinnevely itself advance in the same ratio, that 'the wilderness should become a fruitful field, and the fruitful field be counted for a forest.' The Lord hasten it in His own time!"

It was from this missionary field the work of itineration, carried on by Ragland and his companions (see p. 185) in North Tinnevely, was so largely assisted by the aid of native helpers, many of whom devoted their time gratuitously to the work of carrying the Gospel to their heathen countrymen in North Tinnevely.

In May, 1858, a conference of thirty-two missionaries, belonging to eight various Societies, labouring in South India and Ceylon, and representing different nations—English, Scotch, German, and American—was held at Ootacamund, to confer upon the subject of their labours. A volume full of information has been the result, and the following epitome taken from its pages will present the results of missionary exertions in that portion of Hindustan and in Ceylon, and at the same time point out how much still remains to be done:—

"(1) More than 100,000 persons who have abandoned

idolatry, and are gathered into congregations receiving Christian instruction.

“(2) More than 65,000 who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

“(3) More than 15,000 who have been received as communicants, in the belief that they are sincere and faithful disciples of Christ.

“(4) More than 500 natives, *exclusive of schoolmasters*, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their works.

“(5) More than 41,000 boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

“(6) More than 11,000 girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned. . . .

“But we desire especially to invite attention to what yet remains to be done. Much ground is yet unoccupied, and many of our present stations are weak and languishing for want of a sufficient staff of labourers. In the whole of South India, including Hyderabad and Nagpur, we have a population of *forty millions* of people; and, were the present missionaries equally distributed over the whole, they would not exceed *four to the million*. . . . Thus, then, it is abundantly evident that a great work yet remains to be done, even in Southern India, the scene of the first and most successful missions; while in Central and Northern India it is still greater. We have said nothing of Ceylon; but much that has been said respecting Continental India applies equally to it.”

#### NOTE FF, p. 153.

Dr. Duff gives the following sketch of an Address delivered by a convert of high rank in India. It will illustrate both the attainments of some of these men, and their peculiar fitness for the work of evangelization in India:—

“On one occasion, in the Town Hall of Calcutta, in the

presence of a large assemblage of about two thousand, partly Europeans, but chiefly natives, many of whom were men of influence and rank—Rajahs and Zemindars, and respectable heads of families—it was once my privilege to listen to an elaborate dissertation ‘on the influence of sound general knowledge on Hinduism.’ The object of the treatise was to show that such knowledge came into fatal collision with Hinduism in all its departments, and utterly destroyed it. And who, think you, was the author? One universally known as an apostate from his ancestral faith, and then in the course of being trained for the office of a missionary.

“But was he listened to—more especially on such a theme?

“Was he not scornfully repelled? No; he was listened to with the utmost deference and attention. And as he warmed with his subject, his naturally deep and sonorous voice rose into something like the swell of a cathedral organ, and rolled along the vast hall, in accents of thrilling pathos, as he gave vent to the intense convictions and aspirations of his soul in these solemn utterances:—

“‘Such is Hinduism, and such the influence of sound knowledge upon it. We have seen how fatal that influence is to the literature, science, and religion of Hindustan; how it overturns Hindu customs and manners. In fact it overturns everything Hindu. With the Hindus everything and all things are incorporated in their religion. Their sciences, their arts, are all revealed from heaven. If, therefore, in any way their science is overthrown, their religion is also overthrown with it. The religion of the Hindus mixes with their legislation, fashions their habits, fixes their customs, establishes their institutions, forms their national character. Undo, therefore, their religion, and you undo the whole system of Hinduism. The citadel of Hinduism is the religion of the country. Attack, capture that citadel—the system of Hinduism lies a conquered territory.

“‘And it is the science and religion of Christendom which have now encompassed round about that citadel. Several of its walls are beaten down, but still it is not surrendered; but we hope ere long the faith and science of Christendom shall be fully established in India. The resplendent Sun of Revelation hath darted forth to the eyes of benighted India. But

alas! alas! our countrymen are still asleep, still sleeping the sleep of death. Rise up, ye sons of India! arise! see the glory of the Sun of Righteousness! Beauty is around you; life blooms before you; why, why, will ye sleep the sleep of death? And shall we who have drunk in that beauty—we, who have seen that life—shall not we awake our poor countrymen? Come what will, ours will be the part, the happy part, of arousing the slumber of slumbering India :—

“ Shall we, whose souls are lighted  
With wisdom from on high;  
Shall we to men benighted,  
The lamp of life deny?  
Salvation! O salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name.”

“ At the close of these words, the still and breathless silence which prevailed was instantly broken in upon by one loud and rapturous burst of applause. So much for the rough reception of a ‘black instructor’ on the part of a high-caste audience of his countrymen in the metropolis of British India.”  
—“India and its Evangelization,” by Dr. Duff.

NOTE GG, p. 154.

The following testimonies to the character and ability of the native Pastors will be read with interest.

The Bishop of Victoria visited Tinnevely early in 1853, and gives the following graphic description of the Rev. John Devasagayam, a native clergyman :—

“ It was a pleasant employment to accompany John Devasagayam, as he sailed forth, with firm step and energy of body and mind, though 67 years old, into the adjoining villages and lanes, attired in his simple white dress, with the clerical badge of the black waist-band, trudging along barefooted over the sandy soil; and, at every turning of the road, to witness the sudden effect on the people of his appearance among them. He had a word of reproof for this man, an encouragement for that, and kind speeches for all whom he

met. But if any signs of slovenliness or dirt met his eye, or any appearance of negligence recurred to his mind, there were lectures in store for the villagers and the catechist at their head. The old man unites in a remarkable way the simplicity of the cross with an European firmness and determination of spirit."

Dr. Duff, speaking of the same venerable clergyman, says :—

"When in the south of India, last year, one of the busiest and happiest Sabbaths of my life was spent with an aged Missionary, bordering on threescore years and ten. In the morning I attended his Sabbath-school, and in the forenoon the examination of the teachers and catechists. The smiling countenances of the young, whose dark rolling eyes seemed to glance confidence in their instructor, and the fixed gaze, and beaming reverential look of the adults—all unmistakeably bespoke that old and young alike felt themselves in the presence of one in whom they recognized a father and a friend. Afterwards I went to his church, where he addressed an assembly of nine hundred men, women, and children, with evidently telling power. Indeed, the wistful earnestness of attention manifested by the great majority, might well rebuke many a Christian audience in this land. In the evening I visited, in his company, some of the adjacent villages; and the manner in which even those who were not yet Christians appeared to hail him, at once proclaimed that he was regarded by them as a benefactor. You will ask, Who was the man towards whom such respect and reverence were shown, and who commanded such mighty influence over the surrounding natives? It was one whom I rejoice in having it in my power to call my venerable friend—it was the Rev. John Devasagayam, a native Presbyterian of the Church of England, and Missionary Pastor of the village of Kadatchapuram in Tinnevely. So much again for the contemptuous scorn with which a 'black instructor' must be treated by his countrymen."—"India and its Evangelization," by Dr. Duff.

"Nothing could be more impressive," says the Rev. Mr. Knight, speaking of a young native pastor, "than to wit-



ness, as I did, in Mr. Thomas' noble church, the eyes of twelve hundred people fastened on Paul Daniel for three quarters of an hour, as he eloquently addressed them on their missionary obligations. 'The heathen,' said he, 'are God's property in the hands of an oppressor. It is our duty to rescue that which belongs to our rightful King.' Or again, 'We catechists go forth to the heathen for a double purpose. One is, to be the instruments in God's hands for saving souls; the other, to be a witness against those idolaters who refuse to hear us, so that none of the heathen may rise up against us in the last day, and say, You had the Gospel; you might have given it to us, and you never did.'"

The same writer mentions the delight with which the Rev. John Devasagayam (before described) listened to a discourse from Paul Daniel, after a confirmation by the Bishop of Madras of 400 candidates at Kadatchapuram in 1856:—

"Mr. John Davasagayam seemed quite carried out of himself, in his enjoyment of the genuine Tamil oratory he had just been hearing. 'Often,' he said, 'those who have learnt English, infuse too much of the English idiom into the Tamil, and deprive it of the excellence of the true native language.' Paul could not be obnoxious to this fault, for he knows no language but his own, and his Bible has been his great storehouse. 'He has got,' said Mr. John, 'what you call eloquence. He expresses his ideas in rich suitable words. I give a thousand thanks to the Lord for the great work of grace upon his soul. It was a pure Gospel sermon, sir. His exposition of the doctrine of the Cross, and the work of the Spirit, was beautiful.' As I heard this old disciple thus praising God for His grace to one so much his junior, I felt it was an earnest that the Lord will never want in this land a seed to serve Him."

The Bishop of Calcutta, writing in January, 1860, says:—

"At Chunar and Allahabad I was most favourably impressed with the two native pastors, the Rev. Davee Solomon and the Rev. David Mohun, whom I ordained in January

last. Both are modest, simple, and intelligent, evidently hard at work with their flocks, and well spoken of by the Chaplains and civilians of their respective stations. They retain the native dress (with some light modifications to mark their profession); and I trust that we may see many native ministers working for Christ's cause as faithfully as they, to all outward appearance, are doing.

The most remarkable ordination in modern times was that held by the Bishop of Madras in Paneivilei Church, South India, in December, 1859, when thirteen natives were admitted to holy orders for the missions of the Church Missionary Society and the Society for the Propagation of the Gospel.

NOTE HH, p. 171.

I have been favoured by the Secretary of the Society for Promoting Christianity amongst the Jews with the following statement of its origin, objects, and operations:—

“The London Society for Promoting Christianity amongst the Jews, originated in the following manner. In 1801, Mr. Frey, a believing Israelite, arrived in London from Berlin, for the purpose of entering the service of the London Missionary Society. Having been deeply impressed, during the journey, with the lamentable condition of his brethren, he immediately proceeded to visit the Jews of London, and earnestly desired that he should be appointed to labour amongst them. The Directors of the Society acceded to his wish, and, after due preparation, he entered upon his work in 1805. This mission, however, being unsuitable to the plans of the Society, was, after three years, transferred to the care of a new institution bearing the title of “The London Society for the Purpose of Visiting and Relieving the Sick and Distressed, and Instructing the Ignorant, especially such as are of the Jewish Nation,” under whose auspices a lecture to the Jews of the metropolis was established in Bury-street.

“In the following year (1809), this Society was remodelled,

and its designation altered to that of "The London Society for Promoting Christianity amongst the Jews," experience having shewn the necessity for a special organization for this peculiar work in the missionary field. Temporal relief was afforded to sick and needy Jews; a Jews' Chapel was opened in Spitalfields; and lectures were delivered in Ely-place Episcopal Chapel. A printing-office and other industrial institutions were established for the employment of converts; and in 1813, the first stone of the Episcopal Chapel and Schools in connexion with the Society, was laid by his late Royal Highness the Duke of Kent at Bethnal Green.

"Hitherto the Society had consisted of both Churchmen and Dissenters; but difficulties arising at this time in the way of the latter, they resolved 'to withdraw in favour of such of their brethren of the Established Church who testify a lively zeal in this grand cause, possessing also sufficient means for promoting it;' and in March, 1815, the Society was declared to be exclusively a Church of England Institution.

"A journey was undertaken in 1817, at the expense of the Rev. Lewis Way, through the north of Europe, for the purpose of enquiring into the religious condition of the Jewish people; and in the following year, the first foreign missionary was sent forth by the Society to labour in Poland. Other missions were established, in rapid succession, in various parts of Europe, Asia, and Africa.

"In 1819, the Society altered its rules so as to define its objects as purely spiritual, without prejudice, however, to the Hospital and House of Industry maintained at Jerusalem. The Society has also instituted a special fund for temporal relief.

"The Old Testament Scriptures in Hebrew, formerly of great scarcity and high price, have now, at considerable expense, been brought within the reach of all; and since 1820, upwards of 89,500 copies, and 229,000 portions, have been circulated. Editions have been also published in Judeo-Polish, especially for the use of the Polish Jews; and in Syriac, for the Chasidim and Cabalistic Jews. A Hebrew version of the New Testament has been made through the instrumentality of the Society, of which, since 1817, 73,600 copies have been distributed. In 1836, the translation of the Liturgy into Hebrew was completed, and, after the lapse

of centuries, Christian worship was again offered in the sacred tongue, on February 5th, 1837, at the Episcopal Chapel in London.

"A large number of controversial works and tracts has been circulated with the happiest results, and one of these, a work by the Rev. Dr. M'Caul, D.D., entitled 'The Old Paths,' has been most successful in exciting a spirit of enquiry among the Jews.

"In 1840, the first stone of Christ Church, in Jerusalem, was laid on the native rock of Mount Zion, near the Jaffa Gate; and on January 21st, 1849, the church was consecrated by Bishop Gobat.

"These missionary efforts, and the endeavours made to build this church, first directed the mind of the late King of Prussia to the Jewish question, and induced him to send the late Chevalier Bunsen to England, for the purpose of proposing to the heads of the Church and of the State the erection of a Protestant bishopric at Jerusalem. The plan was warmly approved of, and the Society contributed largely to its promotion. The Rev. Dr. M'Caul was invited to fill this high position. He, however, declined the honour, believing that the Episcopate of St. James was reserved, in the providence of God, for the brethren of the Apostle after the flesh; and in 1841, the Rev. M. S. Alexander, a Hebrew of the Hebrews, was consecrated Bishop at Lambeth, and made his public entry into the Holy City, January 21st, 1842. This appointment was productive of the best effects, a great impression having been made on the inhabitants of Jerusalem by the fact, that a son of Abraham was selected to be the Bishop of the Church of England there.

"There are 32 stations occupied by the Society, and 120 missionaries and missionary agents employed, of whom 53 are themselves converts from Judaism. In the schools at Palestine-place, Bethnal-green, 100 poor Jewish children receive a secular and Christian education, and are boarded and clothed at the Society's expense; and upwards of 400 have been placed out as apprentices, &c. Altogether upwards of 1000 children are in daily attendance at the Society's schools, and more than 10,000 have gone from them instructed in the Christian faith. The register of the Episcopal Jews' Chapel, London, contains a list of upwards of

913 baptized Jews; and 70 Jews have been ordained as ministers of our Church.

"The Jewish population is variously rated, at from five to eight, or even ten millions, of which number about 40,000 are inhabitants of England.

"Besides effecting individual conversions, the Society has been the means of leading the great mass of the Jewish people to recognize the existence of a pure Christian faith, and of exciting among them the wide-spread study of both the Old and New Testaments."

NOTE II, p. 172.

The Rev. John Garrett, Commissary to the Bishop of Columbia, in 1860, thus speaks of British Columbia, England's youngest and most distant colony:—

"Cut off by its geographical position, and isolated by vast distance from any other English diocese, Columbia is presenting a remarkable and singular field for the growth of a Church including people of all nations. Time would fail me to open out to you fully the demands made upon this mission, by the mingling of persons from all parts of the world within the diocese. I will but briefly state the four great branches into which the labours of the missionaries may be arranged: they are—the Colonists, Chinese, Native Indians, and Coloured People.

"The Coloured People, the descendants of former American slaves, are of special interest, and call for the deepest sympathy from England's Church in the only British soil upon that vast western coast of America.

"The Native Indians are 75,000 in number. They are giving up their children to be educated in the principles of the Gospel; they are seeking for clergymen to go and reside amongst them; and they are pressing the Bishop to send men to teach them.

"The Chinese have gone into the colony during the last twelve months, to the number of over 9,000 men. Many of them manifest a desire to receive Christian teaching, and one clergyman has already a considerable class of Chinamen

under his instruction. It is an awful question, what part England is to take, and England's Church, in the evangelization of China; but in whatever degree Almighty God may rule that the English Church shall be engaged in bringing China to a pure and spiritual form of Christian worship, it does seem that this mission, established in British soil straight opposite to the Chinese coast, is designed to be largely instrumental. We have advantages for influencing the hearts of Chinamen in Columbia which we nowhere else possess. Very dreadful will be the injury done, if, from a hesitating support of this work, the open door is left so long unoccupied, that the Chinese shall begin to return to their native shores, to tell of the practical infidelity of England in making no adequate effort to bless them with her faith.

"Finally, there is the question of the Colonists of our own blood. It is impossible in a few words to lay before you this vast and vital question. Very recently, the Bishop of the neighbouring country of California gave us a solemn warning on this point, and made an earnest appeal, that if England wishes British Columbia to be a Christian country, she should *now* put forth her strength, and quickly do the work. He proclaims that he was himself sent forth as a missionary bishop when California had already a population of 300,000; that at the present moment it numbers very nearly a million of people, and his little band of missionaries have been painfully struggling against the tide which they cannot stem."

The following extracts are taken from a speech of the Bishop of London for this mission:—

"It is a mission to men of many conditions and many races. It is a mission of love to our own countrymen; but our own countrymen form only a small portion of those to whom it has gone forth. There is an account in the paper published in June last, of the state of society in this colony. The bishop takes, in one of his letters, the rising town of Douglas, as an example of the mingling together of various races. The coloured men are 8; the Chinese, 37; from Central Europe, 4; citizens of United States, 73; the

T

Mexicans and Spaniards, 29; the French and Italians, 16; from the North of Europe, 4; British subjects, 35. So that you see what a variety of races there are there; and there are more Chinese settlers than there are British settlers, and twice as many Americans as British in that town. He tells us, moreover, that this is not an unfair specimen of the whole state of society in that young colony. He tells you the strange truth, that of this number 204 are males, and only two are females—a sad state of society, speaking of a want of those bonds of Christian sympathy which keep men together in this land; telling us also that as yet there is hardly such a thing as a home in all that district! . . .

“You read in his letters how the Bishop has transplanted to that distant land the very same machinery which he had learned to use in his parish at Yarmouth. You read of his Scripture-readers—of his enlisting laymen of the higher classes, as he had done at home, to go from house to house, or from one scattered cottage to another, to endeavour to teach men the value of their souls. You read how he endeavours to employ the working-classes, as they are called, as well as the upper and middle classes, to be his assistants in his missionary work; and you read also, in the account of his labours, how he has called women where he could to his aid. Ladies have gone forth from this country—female missionaries! and sometimes the best missionaries.”

Mr. Garrett gives a short summary of the staff and working of the Society, as follows:—

“Within the last twelve months, by means of the fund with which the metropolis and our friends throughout the United Kingdom assisted him, the Bishop has been able to set to work in that distant colony no less than eight clergymen. He has been able to found there already, within twelve months, two educational establishments—one for young men, the other for young ladies. He has been able to place at the head of these two colleges clergymen and ladies with their hearts in the right place, and prepared to carry on the education of the rising population in the pure and sound principles of the Church of England. His lordship has also succeeded, within that brief period, in establish-

ing and setting into active operation one efficient and large mission to the native Indians. He has, moreover, made an important beginning amongst the Chinese, and he has secured the hearty services of a clergyman who is able to preach as well in French and German as in English. Thus has he been enabled to strike into the infant heart of the colony several main roots of missionary labour.

“Recently he has been on a tour through the continental part of his diocese, and everywhere has found the native Indians anxious and willing to receive the Gospel teaching. He calls for *twenty clergymen*, who can be immediately employed in that branch of his varied work, if only the necessary funds are contributed. . . . I believe that in the history of all our Church’s missions abroad, there never lay before her a wider or a more ready field for labour amongst a heathen people, than the Bishop here describes as stretching out before him and his little band of clergymen, in British Columbia.”

This Mission is deeply indebted, in point of pecuniary support, to the munificence of Miss Burdett Coutts, who, in addition to £20,000 contributed towards its establishment, has subscribed largely to its maintenance.

A very important mission has been commenced by the Church Missionary Society at Fort Simpson, to the north of Vancouver’s Island, for the Indian tribes who live between the Rocky Mountains and the Pacific, and who number some 60,000. When Captain Prevost, of H.M.S. *Satellite*, was appointed to that station, he went to the Society, and offered to give a berth to a missionary agent, if one could be induced to accompany him. About the same time, some anonymous friend gave £500 for the spread of the Gospel in that distant region. Mr. Duncan was appointed catechist, and having settled down in this isolated post amongst the barbarous tribes, he has been wondrously successful, both in collecting them around him for instruction, and also in reducing them to civilized habits. Naval officers who have visited the



station have borne honourable testimony to his work, and one of them lately asked—"Why do not more men come out, since your mission has been so successful? If Missionary Societies cannot afford their maintenance, it would be cheaper for Government to pay for fifty, than to attempt to subdue the Indians of this coast by arms!"

The Mission has been strengthened by the presence of a second catechist.

NOTE JJ, p. 175.

The extraordinary movement in China presents so many and contradictory phases, that it is difficult to form any definite estimate of its bearing upon the evangelization of China. There are in it sufficient elements of good to afford ground for hope, and more than sufficient elements of evil to give cause for serious apprehension. There can be little doubt that the insurgent movement has gained ground in the empire, and though it has received occasional checks, and is likely to receive still more by being brought into conflict with European powers, yet there is every human probability that a movement so vast, and now so long continued, and which has taken such hold upon a great mass of the population, must eventually affect the condition of the whole empire.

The favourable aspects of the movement are—the fact, that the originator of the movement derived his ideas of Christianity from Christian books and Christian missionaries;—the determination of the Tae-Pings to put down idolatry wherever they prevail;—the acknowledgment of the Christian Scriptures as Divine, and the printing and circulation of a portion of them amongst their adherents. To this may be added their recognition of the ten commandments as their code of morals, and of one day in seven as a day of worship, as well as the desire expressed by some of the leaders, that our missionaries should go amongst them to teach.

Against this we have to place the claim, made by the leader, to Divine revelations and visions, and his pretension to be the Son of God, "as really and in the same manner as Christ is." We have also to lament the recognition of polygamy by their chiefs. The Tien Wong has married thirty wives,

and has 100 women in his house. The most fearful cruelties, moreover, have marked the course of the rebel army. Towards the close of last year they broke out from Nankin, their headquarters, with unusual ferocity. Men, women, and children, were recklessly murdered by them, and two American missionaries, who went out in the hope of persuading the chief to restrain the cruelty of his followers, shared a similar fate. During the recent attack upon Ningpo, which has fallen into the hands of the insurgents, our missionaries were remarkably preserved, and strange to say, one of the chiefs was the instrument of their deliverance, and even sat down and entered into converse with our missionary, Mr. Russell, and received a Bible at his hand.

It is said that the chief who had the clearest idea of the Christian faith is dead, and that the corruptions of their system are on the increase.

There is still, however, ground to hope that the overruling hand of God will bring good out of the midst of all this evil. Two agents of the London Missionary Society had an interview at Soochow with Hung Jin, who was formerly a catechist of the Society, and has been raised to the rank of king, under the title of the Kang Wang, by the chief king, who is his cousin. The interview was at his own request. The missionaries report favourably both of his intentions and Scriptural knowledge, and he expressed his belief that the chief king, notwithstanding all his errors, is sincerely anxious for the spread of Christianity. The Kang Wang was earnest in his entreaties that missionaries should come to Nankin, and joined in prayer with the missionaries, that idols might perish and pure Christianity become the religion of China. He seems to be thoroughly devoted to the new dynasty, and to have a most exalted conception of the talents and piety of his cousin, the Celestial King; as a consequence, he has already given way upon the point of polygamy, and is a believer in his visions.

A book of about fifty pages has been published by the Kang Wang, which contains very clear statements as to sin and atonement, as well as regarding the Divinity of Christ and of the Holy Spirit, but is disfigured by a recognition of the claims of the Celestial King and his extravagant and blasphemous pretensions.

The Rev. J. L. Holmes, an American missionary, who was admitted to the Audience Hall of the Tien Wong at Nankin, about the same time that the London Society's missionaries were at Soochow, gives a less favourable report. He thinks the tenets of the Tae-Ping-Wangs have been greatly deteriorated from what they were at first, and that their ideas of God are low and sensual. He states that the worship rendered to the Tien Wong is just of the same kind as that given to Jesus and the Heavenly Father, and is defended by them on the ground that he is divine. They invited Mr. Holmes to return and remain with them, but he thinks they would not long tolerate a missionary who preached doctrines so diametrically opposed to those pretensions on which they found their claim to the obedience not only of China but of the whole world.

We can only pray, that above this mingled class of good and evil, the Holy Spirit may move in power, and separate for the glory of God, and the good of China, the precious elements of saving and sanctifying truth, from the corrupting admixture of profane and deadly error.

NOTE KK, p. 182.

The degradation of woman in the East is universally known, and forms a serious hindrance to the success of our missionaries. It has been thus graphically described—"Unwelcomed at her birth, untaught in her childhood, enslaved when married, accursed as a widow, and often unlamented at her death." Not only is she deemed unfit for intellectual or religious instruction, but she is even left without training in those domestic employments which are usually regarded as her peculiar province. The importance of raising the female sex from this state of ignorance and degradation, can hardly be overrated, both as regards the influence they have for good or evil over the men, and also in the training of the rising generation.

And for this work, female agency alone can avail. The habits of seclusion in which Eastern women are kept, render access to them through a missionary almost impossible. If *woman* is to be raised in the East, if the Gospel is to be carried

to her, it must be by means of *woman*. With this object the Society for Female Education in the East was formed. It was established in 1834, in consequence of the earnest appeal made by Rev. David Abeel, an American missionary in China, then on a visit to this country. It carries out its great object in two ways—by obtaining access to the zenanas and harems of the wealthy, and there giving both secular and religious instruction to the females: this part of the work has been greatly blessed, and fresh opportunities are continually presenting themselves;—and by establishing various schools, in all of which the children receive Christian instruction, while in some they are fed and clothed as well as educated, and are entirely under the care of this Society, receiving such training as shall enable them in turn to educate their heathen sisters, or, in the event of their marriage, to discharge the ordinary duties of life in a Christian manner.

These schools are in various parts of Africa, India, Burmah, China, Palestine, and the Levant—the sphere of the Society's labours extending from the Mediterranean to the Pacific. The females under instruction are of all *classes*, from young Brahmin ladies to outcast pariah girls; of all *ages*, from the deserted infant to the infirm grandmother; of all shades of colour, from the swarthy African to the fair Levantine; professors of nearly every false system of religion, Buddhists, Hindoos, Fetish and Devil-worshippers, Mahommedans, Coptic, Greek and Armenian Christians; some Jewesses, and many children of native converts. There are now 213 schools in connexion with the Society, in which between six and seven thousand girls are receiving instruction. The number of female agents employed is 23 Europeans and 14 natives. But there are 250 millions of women in the East, and the disproportion between the agency employed, and the vast multitudes to be reached, is a subject of painful consideration.

The results have been, in many cases, highly encouraging. The heathen themselves are becoming concerned for the improvement of their countrywomen, and gladly allow access to their female relatives, and send their children to the schools. Some of the dear children have fallen asleep in Jesus, while many are now, by their consistent lives, adorning the Gospel they profess. The income of the Society for 1861 was £3,522 12s. 10d., while a somewhat larger sum is returned

as the estimated value of the work sent abroad for sale. The "Female Missionary Intelligencer," published monthly, gives interesting details of the Society's proceedings. There are also two Societies in Scotland, having a similar object, one connected with the Established, and the other with the Free Church.

NOTE LL, p. 195.

The Church Missionary College at Islington was established in 1825, for the purpose of preparing for the missionary field young men of ability and piety, who have not enjoyed the advantages of a University education. It has been, since its foundation, under the supervision of eminent Principals, who have rendered it most effective for its purpose.

When a young man presents himself to the Society, with a view to future missionary employment, he is required to send in the names of three subscribers to the Society as referees, of whom inquiry may be made as to his character, piety, and attainments. If their testimony prove satisfactory, a set of printed queries is furnished to the candidate, in order to test his views as to doctrine and Church government, and also his motives for engaging in the missionary work. The next step is to appoint three of the committee to have a close and personal communication with him, in order to a thorough appreciation of his qualifications, both spiritual and mental. When a young man is admitted to the institution, it is, in the first instance, as a probationer for some months, until the Principal has had the opportunity of discovering whether he is likely to benefit by the course of study provided, and to make an effective agent.

Twenty years of age is fixed on as the earliest period for admission, and it is necessary that the candidate, along with a fair English education, should be grounded at least in the rudiments of Greek and Latin, in order to afford proof that he has the capability of acquiring a new language. From the time of admission, all expenses are borne by the Society, and the candidates, whatever their previous social positions, are placed upon a uniform footing. The course of instruction occupies from two to three years, according to circumstances,

and embraces a full course of systematic divinity, together with the usual routine of classical and scientific education. The missionary spirit is not only cultivated throughout, but a practical application of it is found in employing the students as city missionaries, in the neighbouring districts, amongst the poor.

Towards the end of their course, their future missionary stations are decided on by the committee, after taking into account the peculiar qualifications of the candidates, in respect to health, ability, and disposition; they are then presented to the Bishop of London for ordination. The late Bishop of that see repeatedly bore witness to the proficiency of the young men educated at this College, and stated that he could not desire to see "young men better prepared, humanly speaking, and so far as he was capable of judging, for the duty and task which they had undertaken." From this institution more than 200 students have been ordained. Two of the number have been raised to the episcopate, and seven to the office of archdeacon. About thirty have gone forth from it to labour as catechists. The number of students at present is 45.

Two years ago, the Principal instituted an inquiry regarding the various elements of supply to which, under God, the College is mainly indebted for missionary candidates:—

"Forty-one students were resident in the institution at the time the investigation was instituted. Of these

Four, or one-tenth, were first led to think seriously of the work through sermons preached on the subject.

Six, or one-seventh, through attendance at missionary meetings.

Three, or one-thirteenth, through Sunday School attendance and instruction.

Six, or one-seventh, through their connexion with Christian and Church of England Young Men's Associations.

Two, or one-twentieth, were brought from the Universities.

Two, or one-twentieth, ascribe their missionary desires to parental influence and example.

Three, or one-thirteenth, to special appeals issued by the committee.

Thirteen, or one-third, trace their first dedication of themselves to the work to individual efforts.

Two, or one-twentieth, to the reading of missionary publications and periodicals.

“It is remarkable that so large a proportion as one in three of our students should attribute the beginnings of their missionary life to “individual influence”—to the word spoken in season by the clergyman, returned missionary, or other Christian friend, who has urged obedience to the last command of our Lord, ‘Go ye into all the world, and preach the Gospel to every creature.’”

THE END.

# INDEX.

- Adalbert, 68.  
 Africa, Central, 225.  
 St. Aidan, 74.  
 Alexander the Great, 35, 218.  
 Anschar, 67.  
 Antioch, two facts respecting, 46.  
 Asceticism, 63, 64.  
 St. Augustin, 88.  
 St. Austin, 76, 81.
- Banarjea, Rev. K. N., 153.  
     on Koolin Brahmins, 209.  
 Bangor, the Monastery of, 76.  
 Berkeley, Bishop, his Missionary project, 93, 124, 125.  
 Boyle, Hon. R., his interest in Missions, 124.  
 Brainerd, 133.  
 Britain, its early evangelization, 71.  
     independence of its early Church, 81.  
     its influence, 51.  
     wealth, 52.  
     colonies, 51, 239.  
     secret of its greatness, 52.  
     its security, 54.  
     a missionary centre, 51.  
 Bruce, Rev. R., 187.  
 Buddha, 115.  
 Butler, Bp., on ideal kingdom, 36.  
     on objections to Christianity, 4, 49.  
     on success, 190.
- Cæsar, his recognition of Jewish rites, 35, 219.  
 Cæsar, 66.
- Calcutta, Bp. of, on native pastorate, 268.  
 Calvin, and mission from Geneva, 117.  
 Carey, Dr., on idolatry, 210.  
 Caste, 115, 131, 222.  
 Ceylon, 173.  
 China, early labours of Nestorians, 70.  
     efforts of Xavier, 106.  
     success of Jesuits, 110.  
     present staff of Romish missions in, 197.  
     revolution in, 175, 276.  
     emigrants from, 172, 272.
- Christians,  
     crisis marked by the name, 46.  
     numbers of, 205.
- Christianity in conflict with barbarism, 65, 66.  
     early progress of, 60.  
     testimony of heathen to, 156.
- Chrysostom quoted, 56, 61, 71, 83.
- Church, the, its duty in regard to missions, 54.  
     its past neglect, 7.  
     its present security, 85.
- Civilization, its relation to Christianity, 20.
- Clement, 80.
- Colleges, Church Missionary, 195, 280.  
     Missionary College at Basle, 196.  
     for natives, 182.
- Colman, 75.
- Columba, St., 74, 76.



- Columbia, British, 272.  
 Columbanus, 73, 76, 77.  
 Comgall, 76.  
 Communicants, number of, 152.  
 Confucius, secular tendencies of, 212.  
 Converts, numbers of, 152.  
     character of, 151.  
     Romish, 229, 230.  
     first Sepoy, 130.  
     Brahmin, 153, 264.  
     books and lectures by, 153, 264.  
 Coolies, 173.  
 Cowper quoted, 146.  
 Cromwell's Missionary Council, 123.  
 Crowther, Rev. S., 153.  
 Crusades, 85.  
 Cyril, 67.  
 Daniel, Rev. Paul, 268.  
 Dahomey, its human sacrifices, 11, 206.  
 Darwin, testimony of, 150.  
 Despard, Rev. G. P., 249.  
 Devasagayam, Rev. J., 266.  
 Devil-worship, 12.  
 Difficulties of first missionaries, 186.  
     from present state of the world, 4.  
     language, 187.  
     our duty unaffected by them, 14.  
 Dubois, Abbé, on Romish missions, 107, 230, 233.  
 Duff, Dr., testimony of, 153.  
     on native pastorate, 194, 263, 267.  
 Dutch missions, 115, 234.  
 Duty independent of results, 164.  
 Education of nations, 65.  
 Edwardes, Sir H., speech at Peshawur, 164.  
 Eligius, 67.  
 Elliott, Apostle of the Indians, 119.  
 Emigration, its relation to missions, 172-4.  
 England, first Reformed missions from, 123.  
 Erfurth, Convent of, 82.  
 Erromanga, 133.  
 Eusebius quoted, 71.  
 Exaggeration to be avoided, 139.  
 Ezour Védam, the, 109, 228.  
 Failure, causes, 101, 114, 115.  
     an element of success, 188.  
 Females, degradation of, 208, 210, 222, 278.  
 Female education, 182, 278.  
     progress of, in India, 181.  
 Fiji and Friendly Islands, 147, 183, 254.  
 Forgeries of Jesuits, 109, 228.  
 Fort Simpson, mission at, 275.  
 Fox, Rev. H. W., on self-dedication, 200.  
 Fridolin, 79.  
 Funds inadequate, 191.  
     of Propaganda de Fide, 192.  
 Gaius, 58.  
 Gallus, 79.  
 Gardiner, Captain, 134, 248.  
 Gentiles, God's purpose respecting, 28.  
     their relation to Jews, 28-32.  
     influence of Jewish nation on  
         Egypt, Babylon, 34.  
         Persia, Greece, 35, 218.  
         Rome, 35.  
     barriers between Jew and Gentile, 39, 40.  
     first converts from, 45.  
 Geographical discovery, 159.  
 Governments, their true position, 53, 221.  
 Germanicus, 66.  
 Ghaut Murders, 10.  
 Gladstone, Mr., address to students at Cambridge, 193.  
 Gold Fields, Mission in, 172.  
 Greenland, 121, 146.  
 Gopenath Nundi, 258.  
 Goree Nehemiah, Pundit, 153.  
 Gospel, the, 17.  
     its object, 20.  
     its efficacy, 18.  
     its power, 19.  
     its wisdom, 20.

Gospel,  
its expansive power, 44, 60.  
suited to all men, 22.

Hans Egede, 121.

Harvey, Prof., testimony of, 147,  
254.

Heathen,  
their number, 10, 205.  
their degradation, 10-14.  
their cruelty, 21.  
their fate not the rule of our  
duty, 14.  
their vices a consequence of their  
religion, 11, 21.  
testimony of Plutarch and Plato,  
211.

Heber, 130.

Hervey Islands, 155.

Hindoo widows, 209.

Hinduism,  
on the decline, 176.  
its character, 177, 212.

Home claims, 23.  
not a substitute for other duty,  
94.  
best fulfilled by whom? 24.

Iceland, 73.

Ideal kingdom, 36, 37.

Impatience, 49, 142.

India,  
mistaken policy in, 178,  
purpose of God respecting it, 52.  
state of educated classes, 176.  
responsibility of Britain, 52.  
her culpable neglect, 53.  
improved policy in, 189.  
statistics of mission work, 261.  
do. of South India, 264.

Indian Mutiny, 149.  
fidelity of converts, 258.

Individual responsibility, 9, 55, 96,  
164, 198, 202.

Infanticide in China, 10.

Inniscarra, school of, 76.

Iona, 74.

Ireland,  
its early evangelization, 71.

Irish Church, 71, 93.  
its Eastern origin, 72.

Irish Church,  
its former celebrity, 73, 76, 93.  
its designation, 93.  
its purity, 75.  
its learning, 73, 75.  
its care for God's Word, 83.  
its independence, 72.  
its Missionary labours, 73.  
its resistance of Papal aggres-  
sion, 81.  
its monasteries, 73, 82.  
ancient manuscripts, 80, 83.  
its subjection to Rome, 72, 82.  
its link with the Reformation,  
82.

Itineration, 87.

Income of Miss. Societies, 191.  
insufficient for the work, 191.

Japan,  
labours of Xavier in, 106.  
policy of his successors, 111.  
painful results, 112.  
present prospects, 175.

Jay Narain's College, 155, 182.

Jerusalem, Bishopric at, 271.

Jesuits, 105.  
their Missions, 105.  
sample of their teaching, 233.  
unscrupulous proceedings, 107.  
result in China, 110.  
result in Japan, 111.  
result in America, 112.  
their opposition to Church of  
Rome, 109.

Jews,  
their position in reference to the  
heathen, 30.  
their mission, 34-38.  
influence of their ritual, 33, 219.  
their sin, 43.  
present missions to, 271.  
probable result of their conver-  
sion, 170.

Jones, Rev. J. I., letter from, 95.

Juggernaut, 132, 210.

Karen traditions, 213.

Kilian, 80.

Kissey graveyard, 134.

Koelle's Polyglotta Africana, 159.

- Koolin Brahmins, 208.  
 Knight, Rev. W.,  
     testimony of, 262.  
     to native pastorate, 268.  
 Krapf and his discoveries, 159.
- Labat on Jesuit missions in America, 113.  
 Language, acquisition of, 187.  
 Lapland, 118.  
 Lectures, order adopted, 3.  
 Leper Hospital, 136, 251.  
 Leupolt, Rev. C. B.,  
     quoted, 184, 199.  
     influence of, 261.  
 Lex Loci Act, 131.  
 Liberality, Christian duty, 192.  
     of Europeans in India, 158.  
 Limitation a security for expansion, 28.  
 Livingstone, Dr., 88, 128, 159, 225.  
 Luther, 82, 89, 192.
- Madagascar, 148.  
 Madras, Bp. of, ordination of natives by, 269.  
 Madura, frauds at, 108.  
 Mahometans, 205.  
     their number, 205.  
     their Paradise, 11.  
 Maitland, Sir P., 160.  
 Marsden, 144.  
 Mayhews, the, 119.  
 Martyn, Henry, 20, 133.  
 Maunsell, Archdeacon, 91, 155.  
 Mauritius, 173.  
 Mediæval Missions, 62, 82.  
     their error, 62.  
     their zeal, 64.  
     their characteristics, 65.  
     their labours, 66, 80.  
     their use of secondary means, 86.  
     their disadvantages, 89.  
 Medical Missions, 87, 223.  
 Melville on Missions, 15.  
 Meriah Sacrifices, 207.  
 Methodius, 67.  
 Missions,  
     in accordance with God's written Word, 5.
- Missions, their importance, 2.  
     their object, 22, 114.  
     special duty of the Church, 54.  
     Christian motives for supporting, 15, 26.  
     their strength, 83.  
     secondary agencies, 87.  
     cause of success, 190.  
     secret of decline, 84.  
     causes of failure, 101, 114, 115.  
     reproductive, 174, 186.  
     medical, 87, 223.  
     prospect and claims of, 167, 204.  
     success of, 146.  
     long treated as fanatical, 129, 217.
- Missions, Swedish, 118.  
     Dutch, 115, 234.  
     Irish, 71.  
     Greek Church, 67.  
     Moravian, 121.  
     Mediæval, 62, 80.  
     Nestorian, 70.  
     Romish, 101, 112.
- Missionaries,  
     Jewish, 32.  
     First Christian, 42.  
     First Reformed, 117.  
     Mediæval, 66.
- Missionaries, want of, 193.  
     testimony of heathen to, 180.  
     character required for, 194.
- Missionary work,  
     a moral duty, 22.  
     a Christian duty, 24.  
     a corrective of speculation, 19.  
     its heroism, 136, 251.  
     its hardships, 134.  
     past difficulties, 186, 196.  
     greatest trials, 199.  
     present facilities for, 172, 188.  
     its happiness, 95, 200.  
     dignity, 197.  
     reward, 91, 97.
- Monasteries, 73, 82, 224.  
 Morality incompatible with idolatry, 12, 211.
- Moravian Missions,  
     their origin, 122.  
     devotedness and success, 146.

- Nestorian Missions, 70.  
 Neutrality, impolitic and impracticable, 53, 220.  
 New England, Society for, 123.  
 Neighbour, world-wide significance of term, 23.  
 Niger Mission, 185.  
 Nilus, 68.  
 Nobili, Robert de, 108.  
 Objections raised against missions, 15.  
     their true character, 16.  
 Obstacles,  
     opposition of Governments, 129, 130.  
     treatment of converts, 130.  
     support of idolatry, 131.  
     inconsistency of Europeans, 158-160.  
     apathy of the Church, 160.  
     scantiness of agency, 161.  
     recency of efforts, 162.  
     natural enmity, 162.  
     priestcraft, 162.  
 Old Testament, missionary germ in, 29.  
 Order of expansion, 15, 44.  
 Otto, 69.  
 O'Meara, Rev. Dr., 187.  
 Paraguay, 112, 113.  
 Patagonia, 134.  
 Patrick, St., 71.  
 Paul, St., as a Missionary, 40, 42, 47, 48, 139.  
 Pentecost, 41.  
 Plutcho, 120.  
 Pompey at Jerusalem, 35, 219.  
 Population of British dependencies, 127.  
     of world, 14, 205.  
 Prayer, Missionary unions for, 201.  
 Progress of Gospel foreshadowed by Christ, secured by his death and his last command, 40.  
     from the day of Pentecost, 41.  
     in first three centuries, 60, 61.  
     in mediæval ages, 62.  
 Prophecy, its bearing on missions, 6.  
 Prophecy, theories of interpretation do not affect missionary duty, 7.  
 Protestant Missions assailed by Romish writers, 101.  
 "Proselyte and Apostle," key notes to the two dispensations, 40.  
 Pastorate, native, 183.  
     value of, 184.  
     result of, 185.  
     eloquence and piety of, 154, 266.  
 Radama, 149.  
 Ragland, 87, 185.  
 Raymund Lull, 69, 84.  
 Reformation, the, 82, 116.  
 Rugby, Fox Memorial Fund, 200.  
 Regensberg, monastery of, 82.  
 Results of missions, 143, 261.  
     morbid demands for, 139.  
     fair method of calculating, 145.  
     indirect, 155, 158.  
     to Christians abroad, 157.  
     to Church at home, 157.  
     their relation to the future, 168.  
 Rome, Church of—its spiritual aggressions, 81.  
     its supply of men for missions, 196.  
 Romish missionaries, 101.  
     heroism of, 102.  
     mistakes of, 103.  
     cruelties of, 104.  
 Romish converts in Ceylon, 229.  
     in India, 230.  
     in China and Japan, 111.  
 Rousseau's favourite theory, 21.  
 Rupert's Land, 183.  
 Science, its use in regard to missions, 89.  
     its obligations to missions, 159.  
 Schools, 179, 181.  
     Bible classes in, 180, 181.  
     established by natives, 181.  
 Schwartz, 120, 133, 245.  
 Scripture, Indian minute on, 180.  
     its vital importance, 86.  
     the strength of missions, 83, 132.  
     its testimony in their favour, 5.  
 Self-supporting missions, 88, 183.  
 Selwyn, Bishop, 147.

- Sierra Leone, 144, 146.  
 mortality in, 184, 144.  
 parochial divisions of, 183.  
 - address of native pastors, 252.  
 Sidney Smith on missions, 129.
- Societies,  
 Promoting Christianity among  
 the Jews, 269.  
 Christian Knowledge, 126.  
 Propagation of the Gospel, 126,  
 236.  
 Church Missionary, 127, 241.  
 Female Education, 278.  
 American and Patagonian, 247.  
 Colonial Church and School, 238.  
 Columbian Missions, 272.
- Society Islands, 144.
- State the, its relation to missions,  
 53.
- Success, dependent on the Holy  
 Spirit, 171.  
 claimed for Christ, 145.  
 St. Paul's view of, 140.  
 Apostolic, 49, 139.  
 our views of, often fallacious, 50,  
 142.  
 purity of message essential to,  
 114, 132.  
 numbers not a sure test of, 128.  
 often delayed, 144.  
 evidence of disinterested wit-  
 nesses to, 150.  
 a growing evidence to the truth,  
 157.  
 encourages and rebukes, 163.  
 is certain, 166.  
 will be complete, 190.
- Snttee, 211.
- Sympathy, 91.
- Tari Penu, her worship, 208.
- Theodora, Empress, 67.
- Tierra del Fuego, 248.
- Tinnevely, 150, 262.
- Tournon, Cardinal de, 108.
- Traditions amongst heathen, 13,  
 213.
- Translations of Scripture, 154, 261,  
 270.
- Transmigration, 11.
- Universities, chairs of oriental lan-  
 guage early established in, 69.  
 claims of missions on, for men,  
 193, 195.
- University of Dublin, 93.  
 early missionary effort from,  
 125.  
 its Divinity School, 94.  
 its influence, 2, 55.
- Universities, missions from, to  
 Africa, 92.
- Prayer Unions, 201, 227.
- Missionaries, supplies from, 92.
- University qualification important,  
 195.
- Vedantism, 177.
- Virgilius, 80, 81.
- Vernacular literature, 154.
- Victoria, Bishop of, testimony with  
 regard to India, 177.  
 to native pastorate, 266.  
 on Chinese emigrants, 173.  
 on need for educated men, 194.  
 on Romish Missions, 196.  
 on dignity of missionary office,  
 197.
- Villegagnon, 118.
- Voltaire, his praise of pagans, 21.  
 prize won by a missionary, 159.
- Weitbrecht, Rev. J., on neutral  
 religion, 221.
- Whately on civilization, 20.
- Wilfred, 88.
- Willibrord, 67.
- Williams, Rev. J., 133, 134.
- Wilson, Bishop, on education in  
 India, 178.
- Winfred, 67.
- Wiseman on Protestant Missions,  
 101.  
 on the Ezour Vedam, 229.
- Xavier, 105, 116.
- Zeal, missionary, 84, 95.  
 false, 38, 96, 136.
- Zealand, New, 144, 147, 150, 183.
- Ziegenbalg, 120.
- Zinzendorf, 122.



